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PREFATORY NOTE

THE present authorized translation of the *Pratyabhijñāhṛdayaṁ* with NOTES by Dr. Kurt F. Leidecker, M.A., Ph.D., is based upon the translation of the work in German by Dr. Emil Baer, Ph.D.

Going through the typescript sent by Dr. Leidecker, (for the extremely neat and beautiful way in which it had been prepared for the Press, one could not feel sufficiently grateful), I noticed that he had given only the English translation of each *sūtra* and not the original Saṁskṛt text also. It occurred to me that the public may be served better if the original text of each *sūtra* was given along with its English translation; and I wrote to Mr. Leidecker enquiring if he was agreeable to the suggestion and offering, if he was agreeable, to undertake the work of incorporating the original Saṁskṛt text He agreed enthusiastically stating that "it will materially enhance the usefulness and appeal of the volume." Thus it is that the Saṁskṛt text of each *sūtra* is now seen in this work alongside of its English translation.

From the published catalogues of the various Libraries where Oriental Manuscripts and printed works are collected and preserved, it is gathered that the available MSS. of the *Pratyabhijñāhṛdayaṁ* are as follows :

Aufrecht, *Catalogus Catalagorum*, Vol 1, page 61*a*.
Pratyabhijñāhṛdaya of Kṣemarāja. Nos. L. 2587.
Report XXX. Oudh XI, 20. XVI, 124

Ibid., II, page 12*a* ·
Devi Prasād, 79, 50. India Office (Eggeling), 1256.
Stein, 220.

Manuscripts mentioned by Dr Raghavan *Catalogus Catalogorum* Office, Madras University 18b, Serampore College Serampore, Bengal

The Trivandrum Palace Manuscript No 54 in the Curator s list for 1091 2, M E

In this work, however, the text adopted is mainly that of the Kashmir edition—edited in the Kashmir Series by J C Chatterjee, B A (Cantab), Vidyā vāridhi, Director of the Archæological and Research Department, Jammu and Kashmir, 1911—as the trans lator had used this edition for his translation I have also utilized the undermentioned manuscript and printed edition which are not mentioned by the editor of the Kashmir text, but which became available to us, thanks to the kindness of M R Ry Vaidyarāja Dvi bhāsyam Venkateswarulu Garu, Chintaluru, Alamur Post, East Godavari District, to whom my grateful thanks are due

A paper manuscript in Telugu of the *Pratyabhijñāhṛdayam* from M R Ry Mantha Lakshminarasimham Garu Pleader, Indu palli East Godavari District

A Telugu edition of the work with the commentary of Pūrṇananda printed as part of the bigger work *Srīśaktyaikya darpanamu* and edited by the same Lakshminarasimham Garu

These have been used for purposes of collation, and the variations found are given in separate NOTES Other manuscripts used for collation are the following found in the Adyar Library

Palm leaf manuscript in Telugu script under XXII F, 38
Another palm leaf manuscript indicated by XIX 1 25

THE ADYAR LIBRARY,
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15th July 1938

G SRINIVASA MURTI,
Honorary Director

THE PRATYABHIJÑĀ SYSTEM AND THE S'AIVA SIDDHĀNTA

BETWEEN the idealist non-dualist school of S'aivism developed in Kashmir and the realist pluralist S'aiva doctrine that has grown in South India, there is considerable agreement in externals, but difference in fundamentals Both systems recognize three categories—pati, pas'u and pās'a, but while they are all equally ultimate for the Siddhānta (though not all equally independent), pati constitutes the sole reality for the Pratyabhijñā school, this reality gradually through its own energy unfolding the world on itself as the screen, and dividing itself into corresponding and mutually related subjects and objects[1] The Lord is both the material and the efficient cause for the idealist school, whereas, for the other, He is only the efficient cause, He can be spoken of as the material cause, because what does develop into the Universe is a potency of His (not svarūpa-s'akti, but parigraha-s'akti)[2] which has to function in dependence on Him; if this mode of speech contents those who maintain an abhinna-nimittopādānakārana, they are welcome to it; but not in any normally intelligible sense can the Lord

[1] *Pratyabhijñāhṛdaya* sūtras 1 3
[2] See Aghoras'iva s commentary on the *Tattvaprakās'ikā* v 25

be the material cause.[1] The idealist school would take literally the scriptural promise of the knowledge of all on the knowledge of the One and consequently *seek to* derive the many from the One, the realist school would see no more in this promise than in the possibility of knowing a person's dependents as a consequence of knowing that person, if you know the king you cannot but know his ministers too.[2]

Though not under the name of 'pratyabhijñā', recognition plays quite an important part in the Siddhānta scheme of salvation, it is recognition of the soul's natural state as essential intelligence, not, however as identical with the Lord, but as dependent on and informed by His intelligence, the parable of the king's son who had been captured and brought up by gipsies finds as important a place in this as in the allied Sānkhya system,[3] release is realization of the alienness of the present habits and *habitat*, and of the true nature of oneself as essentially free of these, the freedom is never complete, though, since there still is and always will be dependence on the Lord, "perfect freedom" for the Siddhānta as for the Christian Prayer Book is service of the Lord.

For the idealist school the sole reality is neither cognizer nor cognized but essential intelligence that differentiates itself into these two forms, in release there is merger into cit again. For the Siddhānta,

[1] *Pauṣkarabhāṣya* (Chidambaram edition) pp 87-89 *Māpāḍiyam* (Tinnevelly edition 1936) pp 150-154

[2] *Pauṣkarabhāṣya* p 87 *Māpāḍiyam* p 154

[3] *Śivajñānabodham* sūtra 8

however, the soul always is and will be a cognizer; the light of its own intelligence is weak; it has always to function in and through another; in the state of bondage, it is through the worlds, organs, enjoyments, etc., provided by māyā, that the soul cognizes and functions; when it has been weaned away from these, what the soul does is neither to be merged in the supreme intelligence nor to become a tool of that intelligence, but to know and function with the help of and in dependence on that intelligence; pāś'a-jñāna gives place to pati-jñāna, knowledge in dependence on the intelligence that is the Lord; throughout, both in bondage and release, the soul continues to be a knower and enjoyer. This is the Siddhāntin's great objection to ekātmavāda, if in release I am not enjoyer, who else is there to enjoy?[1] It is no answer to suggest that the Lord enjoys through me; how can His enjoyment constitute satisfaction for me who thirst for it?

The insistence on the centrality of the jīva is the distinctive feature of the Siddhānta school. Non-dualism too is accepted; it is a non-dualism, however, not of substance, but of essence. God and the soul are different entities, but are non-different in nature. This is the purport of the Upaniṣadic declaration of unity, "ekam eva advitīyam"; it is not that "there are not two", but that "they are not two."[2]

Bondage, says the Pratyabhijñā, is due to one's own śaktis.[3] This is true in a very limited and

[1] *Cf Vinavenba*, vv. 6, 7
[2] *Mapadiyam* p 121
[3] *Pratyabhijñāhṛdaya*, sūtra 12

modified sense for the Siddhānta too It is the nature of the soul to take on the colour of its associates Because of the connate defilement of āṇava it fails to realize its own essential intelligence, it moves in close association with māyā, which is non intelligent and itself behaves as if non intelligent When by good conduct, purification and concentrated contemplation it has turned from matter to spirit and abides in constant association with spirit, it finally and for ever realizes itself too to be spirit, no longer does it confound its own self with matter Bondage and release thus derive from the innate character of the soul, but this innate character has to be manifested only in dependence on the grace of the Lord It will always be a difficulty for the non dualist to conceive duality of substance along with non dualism in essence, but whether it can be made intelligible or not, that is the Siddhāntin s doctrine

As already indicated, final release comes through enlightenment, jñāna, in both schools, though the content of this jñāna is different in the two Virtuous conduct, the performance of ritual, the observance of austerities, yogic discipline, all these are but preliminaries to jñāna[1] There is no reason why jñāna should not arise even in this life, even while the body persists He for whom it has arisen will be a jīvanmukta But about the status and characteristics of the jīvanmukta there are differences due to basic differences in their view of matter In the Advaita Vedānta, māyā is destroyed on release, according to the Pratyabhijñā

[1] *Śivajñānabodham* sūtra 8 adhikaraṇa 1 and the *Māpāḍiyam* thereon

school, the duality of subject and object is a growth which is characteristic of bondage and is resolved with release, in which state there is no non-spirit that can exist over against spirit to act on or be cognized by the latter, for the Siddhānta, however, matter is real, what is destroyed at release is neither matter, nor ānava which causes the soul to cognize itself as if it were finite, but only the conjunction of soul with ānava; according to one variety of Siddhānta teaching, it is only one of the numerous potencies of ānava that is destroyed at the release of each soul[1] In view of the Siddhānta position that substance is nothing other than the qualities, considered as an aggregate,[2] it is highly questionable how far the persistence of ānava is intelligible despite the destruction of its potencies, one by one, and even on the view that what is destroyed is the conjunction, the same difficulty arises, since conjunction is not an independent category but has to be treated as a quality. Be this as it may, matter, that is to say, pāśa, in a general way, does survive release, though it has ceased to bind, but the fear of its binding again cannot for ever be dispelled, so long as its existence is conceded Hence it is that in this school the jīvanmukta does not appear as enjoying unrestrained freedom. In the *Paramārthasāra*, a text of the Pratyabhijñā school, it is said of the jivanmukta "Feeding on whatso may come, wearing raiment of anything, still of spirit, dwelling wherever he chance to come, he finds redemption, being the self of all beings

[1] See *Sivagrabhaṣya* (Madras grantha edition) pp 461 463
[2] *Pauṣkarabhaṣya*, pp 455 460

Though he causes hundreds of thousands of *aśva medhas* to be offered, or hundreds of thousands of brahmins to be slain, he that knows the Supreme Verity is not affected by merit or by guilt but remains stainless . . Conceit, joy and the rest of these passions arises from the illusion of differentiation, how should he be affected thereby who has the vision of the Self in unity? There is naught distinct from himself to which he should offer praise or oblation, will he rejoice in praise and the like, who is said to have passed beyond worship and hallelujah? His temple is his own body and that which is other, built of the thirty six elements, and fully set with windows consisting of the bodily organism, or composed of jars, etc"[1] In explaining the latter half of the last verse the commentator, Yogi Muni, says 'The whole phenomenal world is to the thinker a temple of His own indwelling consciousness' In marked contrast to this is the final sutra of the *Śivajñānabodha* "muktyai prāpya satas teṣām bhajed veṣam śivālayam' This would seem to mean that for the sake of release one is to resort to the company of the saintly and offer adoration both to their external appearance as well as to temples of Śiva, and the commentator on the Sanskrit text, Śivāgra Yogin, takes it to relate to one who belongs to the lowest grade of eligibles, who is competent only for the dāsa mārga, the path of service, as contrasted with the paths of jñāna and antaraṅga bhakti The Tamil version, however, says "Having got rid of the defile

[1] *Param arthasāra* vv 69 70 72 73 74 (English translation by Dr L D Barnett *Journal of the Royal Asiatic Society* 1910)

ment that prevents attainment of the feet of the Lord, he consorts with devotees and worships as S'iva the vestments of these devotees as well as temples of (S'iva)" Though the mood used is the present indicative, the commentator, S'ivajñānamuni, holds that, in the light of words used by Meykandār, the Tamil redactor, in his elaboration of the verse, the sūtra is prescriptive of the duties of the jīvanmukta and not merely descriptive of his acts [1] In spite of external conformity, then, in the admission of jīvanmukti, the Siddhānta is far removed from the teaching of the idealist school of S'aivism The external trappings are the same, whether in the enunciation of the padārthas and tattvas or the naming of the causes of bondage and the means to release But in the conception of the essential character and inter relations of these, there is profound divergence, a divergence which cannot but have been due to the outlook on life and the tempera mental make up of the individuals or groups among whom the different schools developed Either hypo thesis is possible—that one of the schools is fundmental and that the other (or others) grew by gradual stages of moving away from the initial emphases, or that both kinds of thought existed from the earliest stages fostered by and influencing different sets of disciples An inquiry into the ultimate superiority of either hypothesis is fascinating, but hardly within the limits of this supplement

S S SURYANARAYANAN

[1] *Māpāḍiyam* pp 513 ff

ON THE SPELLING AND PRONOUNCIATION OF SANSKRIT WORDS

Except in titles and quotations—where, on the whole, the spelling of the original is kept, the system of transliteration which has been used here is that adopted by the American Oriental Society in its publications.

For the general reader we append the following remarks on the current western pronounciation of the Transliterated Sanskrit words which, it must be, is only approximate.

1. The Vowels

   a like the u in but
   ā like the a in card
   i like the i in it.
   ī like the ee in meet
   u like the u in cushion.
   ū like the u in lute.
   ṛ like the *re* in French *chambre*.*
   ḷ like an l of the quality of *ṛ*.

2. The Diphthongs.

   e like the a in tale.
   āi like an *a* and *i* following quickly.
   o like the o in mode.
   āu like the ou in loud.

3 The Consonants

k, *g*, *j*, *t*, *d*, *n*, *p*, *b*, *m*, *y*, *r*, *l*, *v*, *s* and *h* much like the English letters

c like the ch in church

ch like the second part of Churchill *

ṭ and *ḍ* are usually pronounced like *t* and *d*

kh, *gh*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph* and *bh* are pronounced as the mutes composing them followed by a breathing, as, *e g*, ink horn, log *house*, pot *house*, *mad* house, top heavy, Mob house * etc

ṅ, *ṁ*, *ñ*, *ṇ* *n* are *indiscriminately* pronounced like the nasal in French *sans*

ś and *ṣ* like the sh in shine

For the accent of Sanskrit words the Latin rules may suffice in general If the last but one syllable is long—be it in virtue of a long vowel (*ā*, *ī*, *ū*, *e*, *o*, *āi*, *āu*) or a double consonant following a short vowel—then it takes the accent, otherwise the accent moves to the preceding syllable

The plural of Sanskrit nouns is formed here simply by an *s* without regard to the real plural formation of the Sanskrit

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* According to A A MacDonell

CONTENTS

ERRATA

PAGE

58 read *brāhmī* instead of *brāhmi*

62 read *camatkāra* instead of *camatkārā*

83 delete [45]

87 put period after *turīya*

100 read teacher instead of teaches

103, in note 8 read style instead of stile

118, in note 81 read *Sāṅkhyakārikā* instead of *Sāṅkhykārikā*

132, in note 144 read *saṃsārin* instead of *saṃsarin*
in note 145 read *Sāṅkhya* instead of *Sānkhya*
in note 148 read karmamala instead of karmamala

145, line 21 delete one

148, line 4 read *nirūpaṇa* instead of *nirūpana*

149, line 5 read *brahmarandhra* instead of *brahmarandra*

158, in note 230 read becomes instead of becames

160 read Abhinavagupta, *P Y*
under Buhler read Über instead of Ueber



INTRODUCTION

I Editing Religious-Philosophic Texts Symptomatic of an Indian Renaissance

The ancient cultures of the East are in a state of ferment The West has acted the part of a leaven among the stagnating masses Political and social movements are, for the Occidental observer, in the foreground But accompanying them there are spiritual movements of no less importance

In the latter we notice two tendencies of which one or the other at different times becomes more prominent The watchword of the one is assimilation to Western culture by surrendering ancient heritage, that of the other the rejuvenation of the highest values of one's own past Both these tendencies seem to be incompatible, though in reality they enter into a variety of combinations

What we have said holds true for the Islamic world and the Far East, but probably most of all with respect to India And here, it seems, the second of the tendencies just mentioned is especially marked India of old experiences a kind of renaissance Stirred by Western culture, encouraged by the interest wide

circles of the Occident show in India, challenged, on the other hand, by the growing successes of Christianity in India, the Indian is reminded of his past and spiritual powers rise from a millennial sleep

It is not solely the zeal of European scholars that brings to light the literary treasures of India which their guardians once attempted to withhold The Indians themselves edit them and thus try to mobilize the powers of the past against the growing influence of the West.

In this connection must be mentioned the edition of *Texts and Studies* prepared since 1911 in Srinagar by the Archaeological and Research Department of Kashmir State, under the auspices of the Mahārāja of Kashmir. It appears that one branch of the great tree of Shivaism wakens to new life It flowered in Kashmir from the 9th until about the 14th century of our era *In the first half of that period* Shivaism produced, in respect of content and volume, a not *insignificant religious-philosophical literature* However, losing power it vegetated side by side with Islam *in the mountain valley of Srinagar until a short* time ago If there were, up to that time, only a few Kashmirian Brahmans *who still read the old* manuscripts (most of them were satisfied with two single small compendiums)[1], we *have today already a* considerable series of texts, beautifully printed, edited and collated with the best available codices by Indians, and, in part, by men trained in Europe

[1] Chatterji *K Sh* p 36

II IMPORTANCE OF THE TEXTS FOR THE SCIENCE OF MISSIONS AND INDOLOGY

From two points of view these texts appear to be noteworthy, that is, from the missionary point of view on the one hand, and that of the Indologist on the other

The Christian missionary ought to acquaint himself with this form of Shivaism, but not he alone. 'For,' as Schomerus[1] rightly remarks, 'if the mission in India is to solve its task, it needs the help of scientific theology Just as Christianity had to discuss in a scientific manner views of the Greek and Roman world in order to establish itself in the Old World, so it has to discuss scientifically the Indian world view, if it is to rule in India'

Such a discussion will be the more necessary the higher and more dignified the forms are in which the Hindu religious spirit expresses itself But exactly with such, indeed, we have to do in Kashmir Shivaism Closely related to the Southern Shivaism of the Tamuls it represents, together with the latter, the noblest development of the otherwise rather frequently repelling Shivaitic Hinduism

On the other hand, the Kashmir texts demand to a high degree the interest of Indologists as sources for the history of Indian religion and philosophy Barnett, who is one of the few Europeans who know Kashmir Shivaism, says in the Introduction to the

[1] Schomerus *Sh S* Preface page vi

Lallā vākyāni which appeared in 1920[1] 'Very little is yet known in Europe concerning the tenets of this form of Hinduism' But again, in his preface he points to the strong influence which this system at one time exercised over the whole peninsula from that far off corner of Northwestern India In a letter to me of the 23rd of October, 1922, he writes 'I am convinced that it is immensely important for the literary history of India'

Thus, the present work may be of use to the Christian mission in India as well as to research workers in the Occident In this lies its justification But because the work addresses itself also to non indologists, many an explanation is made necessary which may appear superfluous to the specialist

III THE PRATYABHIJÑĀHRDAYA—VALUE OF THE TEXT IN THE OPINION OF THE SHIVAITIC COMMUNITY AND THE EDITOR

That out of the numerous texts of the series I selected just this one was due to the fact that, along with the two already translated texts it appeared to me to be one of the most important The two above mentioned points of view also influenced my selection

In the first place, the *Pratyabhijñāhrdaya* is one of those two compendiums which are used to this very day as religious text books and catechisms among the believing in Kashmir And that it enjoys a great

[1] Grierson and Barnett *L V* p 7

under No 3) However, when I reflect on the difficulties which certain sections of the text have caused me, I should have to remind myself shamefacedly and with secret envy of those simple people in Kashmir of old with whom I could hardly compete in intellectual sagacity, if I did not know of other cases[1] in which such remarks of Indian philosophers about the purpose of their works are not to be taken too seriously

Besides this, the *Pratyabhijñāhṛdaya* belongs to those textbooks that wish to be commentaries to *sūtras* The *sūtras* are aphorisms in briefest form which contain the whole doctrine by implication and are intended to serve as aids to memory Such *sutras* are supplemented by commentaries which develop the doctrine by reaching often far beyond the suggestions of the *sūtra* In older works of this kind *sūtras*, as a rule, are by some authority of the past, while the commentary is by a student or one who keeps up the tradition or a later authority In the later literary products of this kind the author of the *sūtras* also frequently composed the commentary to them[2]

The *Pratyabhijñāhṛdaya* represents this older type, it is made up of twenty *sūtras* by an unknown author and Kṣemarāja s commentary[3]

[1] The *Tarkasaṅgraha* is said to represent an elementary textbook of Indian Logic for the instruction of boys

[2] Thus e g Kallata himself commented on the so-called *Vṛtti* his *Spandakārikās* The *Spandakārikās* is in *sūtra* form and constitutes an important work for Kashmir Shaivism

[3] The name designates primarily the commentator and not as Winternitz G I L 3B p 445 n 2 thinks the *sūtras*

VI Authorship and Time of Composition

In the colophon the author calls himself Rājānaka Ksemarāja, student of Abhinavagupta Ksemarāja ought not to be confused with other writers of the same or a similar name, as, *e g* , the medical student Ksemarāja, alias Ksemaśarman,[1] or his contemporary in Kashmir, the prolific writer Ksemendra The latter, in his earlier years also zealously worshipped Shiva, but was later converted to Visnuism [2]

As to the chronology we are extremely fortunate in view of the conditions in India The basis for dating events at that time is the historical work of the Kashmirian Kalhana, the *Rājataranginī* (Kalhana, *R*) This work, unparalleled in the whole of Sanskrit literature, was completed by the author in 1148 and throws much light on just those centuries of the history of Kashmir in which our Shivaite philosophers were living Thus, we are able to date at least two of the philosophers, Kallata and Abhinavagupta The former, according to the *Rājataranginī*, belongs in the second half of the 9th century when his own dates are checked with the *Rājataranginī* [3] His pupil, Ksemarāja, must therefore also have lived and written in the first half of the 11th century of our era

Ksemarāja belongs in point of time to the last of a long succession of Kashmirian Shivaitic teachers and writers But he seems to have been the most successful

[1] Cf Aufrecht *C C*
[2] Cf Winternitz *G I L* p 53 and Aufrecht *C C*
[3] Cf Chatterji *K Sh* pp 23 and 25

of all Besides our text, the following works bear his name

Spanda-sandoha ('*The Mass of Spanda*' [*spanda*, really 'movement,' is one of the designations of the system of Kashmir Shivaism])

Spanda-nirṇaya ('*The Decision for Spanda*')

Svacchanda uddyota ('*The Blaze of the Sovereignty of Will*').

Netra uddyota ('*The Blaze of the* [*divine*] *Eye*')

Vijñāna bhairava uddyota ('*The Blaze of the Terrible* [*brought about*] *by Knowledge*').

Śiva-sūtra-vṛtti (?) ('*Commentary on the Śiva-sūtras*')

Śiva-sūtra vimarśinī '[*Treatise*] *on the Investigation of the Śivasūtras*')

Stava-cintāmaṇi ṭīkā ('*Commentary on the Stava cintāmaṇi*' ['Philosopher's Stone which Serves to Glorify'])

Utpala-stotrāvali ṭīkā ('*Commentary on Utpala's Stotrāvali*' ['*The Fold of the Hymn*'])

Parā-prāveśikā ('[*Treatise*] *on the Highest Knowledge of the Identity* [*of the All-soul and the Individual Soul*]')

Tattva sandoha ('*The Mass of Truth*' [or, *of Suchnesses*])

—Thus far according to Chatterji, *K Sh*, p 35, n 1—

Paramārtha saṅgraha-vivṛti ('*Commentary on the Paramārtha-sangraha*' ['*Summary of the Highest Truth*]')

Bhairava-anukaraṇa-stotra (*'Hymn of the Imitation of the Terrible'*).

Varṇa-udaya (*'The Appearance of the Syllables'*)

Śiva-stotra (*'Hymn to Shiva'*).

Sāmba-pañcāśikā-vivaraṇa (*'Commentary on Sāmba's Pentecontade'*).

Spanda-nilaya (*'The Abode of Spanda'*).

Svacchanda-naya (*'The Doctrine of the Sovereignty of the Will'*).

Mahārtha-mañjarī-ṭīkā (*'Commentary on the Mahārtha-mañjarī'* ['Bouquet of the Great Truth'])

—These according to Aufrecht, *C C* —

VII Brief Sketch of the Doctrine of Recognition According to the Pratyabhijñāhṛdaya

The main topics of the doctrine are God, world, soul and salvation This brief sketch may serve as an introduction to the study of the text For all details, the notes are to be consulted

The basic idea is the identity of God (Shiva), soul and world The world is no illusion as in the Vedānta It is absolutely real Instead of being separated from God and the soul—as in the later Sānkhya—the world is identical with them.

The actual process of the world is enacted in four phases (the system, however, has five) which correspond to the four main phases of psychical life They are regarded as the eternally enduring spiritual experience of God This expression is not to be taken

metaphorically We have here an experience of God in the fullest sense of the word For the world is in reality nothing else than the psychical life of the All soul projected outwardly Shiva awakens the world of phenomena potentially latent within himself blazes up He is awake the world exists He goes to sleep the world is drawn back into himself and disappears He is asleep the world rests within himself as a potential magnitude till the new day of the world (The fifth phase will be mentioned later *in the treatment of soteriology*) Thus, the world is nothing other than the objectified content of the consciousness of the divine soul, and as such identical with it God is cause as well as effect and is the *causa efficiens* and *causa materialis* of the world at one and the same time In answer to the question as to what imparts the impetus to the process of the world, the doctrine of *svātantrya*, *i e* the sovereignty of God s will, says it is the will of God which is a *primum datum*

The development of the world is, rightly under stood, the work of *citi*, world reason, or *parāvāc*, the eternal word or *parāśakti* the highest power, all of which are considered identical with each other and with Shiva Here we have to do with different points of view which run side by side and whose harmoniza tion cannot be said to be wholly successful

In connection with *citi* appears *tattva*, meaning 'suchness' principle, element—a concept known from the Sāṅkhya *Citi* allows the All to divide itself into thirty six (or thirty five) *tattvas* which represent a

scale from the highest and purest to the lowest and grossest principle The totality of the phenomena of the universe are, in some way or other, reducible to them

Parāvāc, which in the development of the world goes through several phases of growing sensualization, is differentiated into the 50 letters of the Sanskrit alphabet These represent and, in agreement with ancient Indian speculation, are, in fact, the elements out of which the universe is built

More important, however, is the rôle played in our system by *paras'akti* It is *s'akti* which, in the later parts of the text comes to the foreground more and more and dominates the entire thought to such an extent that Shiva is surprisingly neglected *S'akti* reigns throughout the universe by means of the innumerable subordinate *s'aktis* which, arranged in circles, become just as many manifestations of the highest *s'akti*

If it is more particularly the idea of matter which is inherent in the concept *tattva*, in the case of *s'akti* it is the idea of power The phenomenal universe is thought of as a varied play of forces, good and evil, friendly and hostile to man, and towering behind them all in mysterious, terrifying grandeur is *parās'akti*

With this we have already indicated another more important difference between *tattva* and *s'akti* The mental attitudes out of which both these concepts originate are totally distinct With *tattva* it is the

cold abstraction of philosophic thinking, with *śakti* it is constructive imagination born of religious feeling In *śakti* worship especially there is manifested most clearly that passionate religious movement of Hinduism which inclines towards the female deity In contrast with this, the mythological concepts which, *in the* earlier sections of the text, appear occasionally in conjunction with the *tattva* speculation, are predominantly masculine (*Sadāśiva Īśvara, Śiva Bhaṭṭāraka*)

Again, the psychology of the system is linked with *citi* also In the process of the world development *citi* becomes through progressive limitations *citta*, the organ of thought for the individual soul As to the souls themselves, they are nothing other than Shiva who, in virtue of his sovereign will suffers limitation Descending through seven stages (including the highest) he is narrowed down more and more Of course the limitation of a knowing subject corresponds exactly to that of the object because the world is always the objectified content of the soul s consciousness Moreover, the doctrine of the three *malas* (*mala* means dirt, soiled garment) becomes prominent here also These three *malas* gradually obscure the individual souls and hinder their salvation

The aim of all Indian philosophy is salvation, that is liberation from the compulsion of *saṃsāra*, the cycle of rebirths transmigration of soul Now, soteriology corresponds here as in other systems exactly to cosmology, or rather, cosmogony, *only with reversed*

sequence of the particular processes The soul is liberated by reversing the limitations acquired in the course of world development *Citta* has to become *citi* again, while the individual, freeing himself from the *malas*, must again become Shiva

Otherwise, the ideas in soteriology are just as divers and heterogeneous as they are in cosmology Indeed, they even appear to be less reconciled and more contradictory than in cosmology There corresponds to each of the above-mentioned three kinds of cosmogonic developments a particular way of salvation

The first is that of philosophic insight It is called *pratyabhijña*, 'recognition,' from which the whole system receives its name He who discovers again within himself Shiva, *i e*, he who, according to the propounded doctrine recognizes that his true self is identical with Shiva and the world is liberated Requisites for this knowledge are interpretation of the truth by a good teacher and devotion and firmness on the part of the student in the pursuit of truth

The second method, which, to be sure, is rather subordinate in our text, being hinted at only in occasional suggestions, is that of the *mantras*[1] He who learns to use the magic formulae through a teacher and acquires thereby *mantravirya*, *mantra* power—because the formulas are composed of the syllables representing the cosmic elements, *i e*, the

[1] In the *Sivasūtravimarśinī* *i e* Ksemaraja's commentary to the fundamental work on Kashmir Shivaism this problem is treated much more in detail

products of the differentiation of *parāvāc*—gains lordship over those elements and, hence, salvation

The third and, to judge from the extent of the discussion devoted to it, by far the most important method of salvation is connected very intimately with the *śakti* doctrine We mean Yoga, more particularly a form of it which may be said to be a preliminary to the later Hathayoga By means of breath constraint and fixation of *citta* on certain parts of the human body that represent the microcosm, the Yogin acquires mastery over the *śaktis* Thus, from being dangerous deceivers, the *śaktis* become serviceable to salvation

However, these three methods are not clearly separated, but coalesce in various ways They all are agreed on the fact that man himself effects his own salvation Now, as if from another world, there projects into the system the idea of grace, yes, even a kind of predestination, thus altogether complicating soteriology and leading the system into contradictions which remain unsolved

Similar to erratic rocks, two concepts are imbedded in the system *anugraha*, the dispensation of grace, and *śaktipāta*, the descent of *śakti* *Anugraha* is called the fifth phase in the cosmo psychological process through which the soul finally overcomes the four other phases of *saṃsāra* and reaps salvation In *śaktipāta* Shiva intervenes as saviour (in virtue of the sovereignty of his will) in the life of the individual soul which could not partake of salvation through its own power

VIII RETROSPECT AND PROSPECT

The present study is limited to the *Pratyabhijñāhṛdaya*. Only those problems and materials have found recognition which are immediately connected with and treated by the text. A final appreciation of the system of Kashmir Shivaism from the metaphysical, theological, religious-philosophical and epistemological point of view will be possible only after an investigation of the other texts, above all the works of the dogmatists proper, Somānanda, Utpalācārya and Abhinavagupta. Then only will it be possible to solve further problems which have so far been answered in a rather contradictory fashion. We mean the question as to the relation of Kashmir Shivaism to the S'aivasiddhānta of the South and to other Shivaitic systems as well as the connection with the other philosophical and religious systems, especially the Vedānta and Sāṅkhya. The present study cannot and does not wish to be more than a contribution towards research into the still dark and mysterious field of Indic literature, philosophy and religion.

Where these problems have been dealt with—however inadequately till now—the bibliography tells by an asterisk (*) affixed to the works in question.

इह ये सुकुमारमतयोऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाः शक्तिपातोन्मिषितपारमेश्वरसमावेशाभिलाषिणः कतिचित् भक्तिभाजः तेषामीश्वरप्रत्यभिज्ञोपदेशतत्त्वं मनागुन्मील्यते ।

तत्र स्वात्मदेवताया एव सर्वत्र कारणत्वं सुखोपायप्राप्यत्वं महाफलत्वं चाभिव्यङ्क्तुमाह—

चितिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥

विश्वस्य सदाशिवादेः भूम्यन्तस्य सिद्धौ निष्पत्तौ

There are some who, still undeveloped of thought, do not take the trouble imposed by a textbook based on acute reflection, but who, nevertheless, long after the *samāveśa*[5] with the highest Lord which flowers forth with the descent of *śakti*[6] If devoted, they will receive here some explanation of the truth that serves to instruct in recognizing the Lord [within]

To prove on this occasion that, in consequence of the divinity of its own self (*citi*)[7] operates as cause in all things, that in it may be found access to happiness and great reward, he said [8]

***Sutra 1*: The absolute[9] *citi* is the cause when the universe is in the process of becoming perfected.**[10]

When the universe is in the process of becoming perfected means as much as when [all suchnesses] from *Sadāśiva* to the earth[11] emerge[12] When [thus

प्रकाशने स्थित्यात्मनि परप्रमातृविश्रान्त्यात्मनि च संहारे पराशक्तिरूपा चितिरेव भगवती स्वतन्त्रा अनुत्तरविमर्शमयी शिवभट्टारकाभिन्ना हेतुः कारणम्। अस्यां हि प्रसरन्त्यां जगदुन्मिषति व्यवतिष्ठते च, निवृत्तप्रसरायां च निमिषतीति स्वानुभव एवात्र साक्षी। अन्यस्य तु मायाप्रकृत्यादेः चित्प्रकाशभिन्नस्य अप्रकाशमानत्वेन असत्त्वात् न क्वचिदपि हेतुत्वम्। प्रकाशमानत्वे तु प्रकाशैकात्म्यात् प्रकाशरूपा [18]चितिरेव हेतुः। न त्वसौ कश्चित्। अत एव देशकाला-

the universe is] shining forth, which really is to become existent, as well as when being re-absorbed, which really is quiescence[13] of the *pramātṛ*,[14] ***citi* is the cause.** [*Citi*] is identical with the highest *śakti*,[15] is exalted, **absolute,** consists of the highest reason [and] is not distinct from *Śivabhaṭṭāraka*[16] [Cause] is that which effects

For, when [*citi*] emerges, the world awakens and becomes existent, falling asleep when [*citi's*] emergence is reversed One's own experience even gives testimony to that fact

The other,[17] however, that starts with *māyā*[18] and *prakṛti*[19] and is distinct from the light of *cit*, is nowhere a cause Inasmuch as [the other] does not emerge, it is not real But in the state of emerging, the luminous *citi* alone is, indeed, the cause, since light is its only essence The other one, however, does not exist [yet]

व्याख्येयम् । अपि च ¹विश्वं नीलसुखदेहप्राणादि । तस्य या सिद्धिः प्रमाणोपारोहक्रमेण विमर्शमयप्रमात्रावेशः सैव हेतुः परिज्ञाने उपायो यस्याः । अनेन च सुखोपायत्वमुक्तम् । यदुक्तं श्रीविज्ञानभट्टारके—

ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम् ।
योगिनां तु विशेषोऽयं संबन्धे सावधानता ॥

इति[14] ।

चितिरित्येकवचनं देशकालाद्यनवच्छिन्नतामभिदधत्

In this manner one should explain [the doctrine] by repetition

From another point of view,[28] **the universe** is blue,[29] pleasure,[30] the body, life[31] and so forth[32] Its **process of becoming perfected** is the *āveśa*[33] of the reasoning *pramātṛ* as it follows from the evolutionary series of *pramāṇas* As such it is **the cause,** in the sense of a means (of *citi*) in the knowledge process

Thereby it is asserted that [here we have] a way to happiness As is stated in the excellent *Vijñāna bhaṭṭāraka*

> Common to all souls is the [naive] consciousness [of the existence] of objects and subjects,
> The Yogins, however, have the distinction of being mindful of their relation[34]

Citi, the singular, denoting the unlimitedness of place, time and so forth,[35] shows that all followers of the

समस्तभेदवादानामवास्तवतां व्यनक्ति । स्वतन्त्रशब्दो [2]ब्रह्मवाद-वैलक्षण्यमाचक्षाणः [3]चितो[4] माहेश्वर्यसारतां ब्रूते । विश्व इत्यादि-पदं [5]अशेष[6]शक्तित्वं सर्वकारणत्वं सुखोपायत्वं महाफलं चाह ॥१॥

ननु [7]विश्वस्य यदि चितिः हेतुः त[8]दस्या उपादानाद्यपेक्षायां [9]भेदवादापरित्यागः स्यादित्याशङ्क्याह—

स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति ॥ २ ॥

स्वेच्छया न तु ब्रह्मादिवदन्येच्छया । [12]तयैव च [13]न [14]तु

doctrine of non identity[36] labor under an error The word **absolute** indicates that great splendor is the essence of *cit*, thus marking the difference [from the concept] of the Brahman doctrine The word beginning [in the original of the *sutra*] with **universe** declares that (*cit*) possesses unlimited power, that it is able to effect everything and that in it may be found a way to happiness and great reward

Even though [admitting that] *citi* is the cause of the universe, could one, nevertheless, cling to the doctrine of non identity insofar as *citi* would presuppose a *causa materialis*[37] together with its effects? Fearing this, he said

Sutra 2: **By the power of its own will (*citi*) unfolds the universe upon its own screen.**[38]

By the power of its own will, not, to be sure, by the will of another, as the Brahman [doctrine] and

उपादानाद्यपेक्षया । एवं हि प्रागुक्तस्वातन्त्र्यहान्या [2]चित्त्वमेव न घटेत । स्वभित्तौ न तु अन्यत्र क्वापि । प्राक् निर्णीतं विश्वं दर्पणे नगरवत् अभिन्नमपि भिन्नमिव उन्मीलयति[5] । उन्मीलनं च अवस्थितस्यैव प्रकटीकरणं इत्यनेन जगतः प्रकाशैकात्म्येनावस्थानमुक्तम् ॥ २ ॥

अथ विश्वस्य स्वरूपं विभागेन प्रतिपादयितुमाह—

तन्नाना [10] अनुरूप[11]ग्राह्यग्राहक[12]भेदात् ॥ ३ ॥

similar [teachings declare] Moreover, only (by the power of its own will), and not on the presupposition of a *causa materialis* together with its effects For, in this case, the possibility of an [absolute] *cit* would be untenable because the aforesaid absoluteness would vanish

Upon its own screen, but nowhere else, (*cit*) **unfolds** the above defined **universe,** which, though [appearing] different [from *cit*] yet is identical with it, like a city [seen] in a mirror [39] Furthermore, unfolding means manifestation of a mode of existence [40] Because of the fact that the light (of *cit*) is the sole essence of the world, one speaks of a state (*avasthāna*)

Now, in order to make the real nature of the universe intelligible through analysis, he said

***Sutra 3*: This (universe) is manifold in consequence of the separation of mutually related objects and subjects.[41]**

तत् विश्वं नाना अनेकप्रकारम् । कथं? अनुरूपाणां परस्परौचित्यावस्थितीनां ग्राह्याणां ग्राहकाणां च भेदात् वैचित्र्यात् । तथा च सदाशिवतत्त्वेऽहन्ताच्छादितास्फुटेदन्तामयं यादृशं परापररूपं विश्वं ग्राह्यं तादृगेव श्रीसदाशिवभट्टारकाधिष्ठितो मन्त्रमहेश्वराख्यः प्रमातृवर्गः परमेश्वरेच्छावकल्पित-तथावस्थानः । ईश्वरतत्त्वे स्फुटेदन्ताहन्तासामानाधिकरण्यात्म यादृक् विश्वं ग्राह्यं तथाविध एव ईश्वरभट्टारकाधिष्ठितो

This, that is to say, the universe, is **manifold, in** other words, of many forms. Why? **In consequence of the separation**, that is, in consequence of the multiformity **of objects and subjects** which are **mutually related**, that is, are in a state of reciprocal adaptation.[12]

So, [on the one hand], in the suchness of *Sadāśiva*.[11] Corresponding to the entirety of the object which includes antitheses and consists of a 'this' (*idantā*) veiled and [hence] obscured by a self (*ahantā*),[13] is, [at this stage], the group of *pramātars*, called *mantramaheśvaras*,[14] who are governed by the blessed Lord *Sadāśiva* and whose state of existence, as it appears, has been brought about by the will of the highest Lord.

In the suchness of *Īśvara*,[11] [on the other hand], the entirety of the object consists essentially in a co-ordination of a distinct 'this' (*idantā*) and a self (*ahantā*).[15] To it there corresponds exactly the group of *mantreśvaras*[16] governed by the Lord *Īśvara*.

मन्त्रेश्वरवर्गः । विद्यापदे श्रीमदनन्तभट्टारकाधिष्ठिता बहुशाखावान्तरभेदभिन्नाँ यथाभूता मन्त्राः प्रमातारः तथाभूतमेव भेदैकसारं [9]विश्वमपि प्रमेयम् । मायोर्ध्वे यादृशा विज्ञानाकलाः कर्तृताशून्यशुद्धबोधात्मानः तादृगेव तदभेदसारं सकलप्रलयाकलात्मकपूर्वावस्थापरिचितमेषां प्रमेयम् । मायायां शून्यप्रमातॄणां प्रलयकेवलिनां [18]स्वोचितं प्रलीनकल्पं प्रमेयम् । [15]क्षितिपर्यन्तावस्थितानां तु सकलानां सर्वतो भिन्नानां परिमि-

In the stage of *vidyā*[11] [there are] the *mantras*[47] as *pramātars*, which are governed by the blissful *Anantabhaṭṭāraka*[48] and are differentiated according to the many branches[49] To these corresponds exactly the object (*prameya*) which, though comprising everything objective, still harbors within itself[50] differentiation as sole potentiality[51]

Dominating *māyā* are the *vijñānakalas*[52] which are inherently pure awareness, free[53] from any kind of doership To them corresponds their *prameya* which is identical, fundamentally, (with these *vijñānakalas*) and is a product [of *karma*],[54] dating from former existences in which (the *vijñānakalas*) appeared as *sakalas*,[55] or *pralayākalas*[56]

In *māyā*, there belongs to the *pramātars* of the void, that is, the *pralayakevalins*,[56] a nearly annihilated* *prameya* appropriate to them The *sakalas*,[55] however, conditioned as they are in their existence by

* Or a *prameya* resembling annihilation

तानां तथाभूतमेव प्रमेयम् । [1]तदुत्तीर्णशिवभट्टारकस्य प्रकाशैकवपुषः प्रकाशैकरू[2]पा एव भावाः । [3]श्रीमत्परमशिवस्य पुनः [4]विश्वोत्तीर्णविश्वात्मकपरमानन्दमयप्रकाशैकघनस्य एवंविधमेव शिवादिधरण्यन्तमखिलं [6]अभेदेनैव स्फुरति । न तु[7] वस्तुतः [8]अन्यत् [9]किंचित् ग्राह्यं ग्राहकं वा । अपि तु [10]श्रीपरमशिवभट्टारक [11]एव [12]इत्थं नानावैचित्र्यसहस्रैः [13]स्फुरतीति [14]अभिहितप्रायम् ॥ ३ ॥

the earth, the furthest limit,* are altogether separated [from *citi*] and confined, have a *prameya* of the same sort [as that of the *pralayakevalins*]

Swabhattaraka,[56] however, who transcends this and whose wondrous form is light merely, has modes which likewise consist of light only [57]

And again, the entire universe so constituted, from Shiva to the earth,[58] flashes [59] in identity with the blissful *Paramas'iva* [60] [The latter] transcends and is the universe [61] at one and the same time, and consists of the highest bliss and of nothing but light [In regard to the universe that flashes up it is], truly, no other [than the one mentioned above], be it object or subject Nevertheless, the magnificent *Paramas'ivabhattaraka* manifests himself in just this manner in thousands of forms of a heterogeneous multiplicity

This is the quintessence of what has [already] been demonstrated

* Or whose states reach as far as the state of the earth

यथा [1]च भगवान् विश्वशरीरः तथा—

[2]चितिसंकोचात्मा [3]चेतनोऽपि संकुचित-
विश्वमयः ॥ ४ ॥

[4]श्रीपरमशिवः स्वात्मैक्येन स्थितं विश्वं [5]सदाशिवाद्युचितेन रूपेण [6]अवबिभासयिषुः पूर्वं चिदैक्य[7]ाख्यातिम[8]यानाश्रितशिवपर्यायशून्यातिशून्यात्मतया [9]प्रकाशाभेदेन प्रकाशमानतया स्फुरति । [10]ततः [11]चिद्रसाश्[12]यानतारूपाशेषतत्त्वभुवन-

Moreover, just as the Exalted One is the body of the universe, so

***Sutra 4* : has *cetana*,[62] which is qualified by the contraction of *citi*, been formed of the contracted universe.**

Animated by the desire to have the universe, which is founded on identity with himself, manifested in a form appropriate to *Sadāśiva*[11, 62] and the rest of [*pramātars*], the magnificent *Paramaśiva* at first flashes in the void, the absolutely void[63] by means of a process of manifestation in identity with light [The void is] due to the isolation of *cit*, in other words, to *anāśritaśiva*[64] who consists of *akhyāti*

Thereupon he expands in the totality of suchnesses, worlds,[65] entities[66] and respective *pramātars* For, he is their true nature, while they distinguish themselves by not having lost the savor of *cit*[67]

[1]भावतत्त्वमात्राद्यात्म[2]तयापि प्रथते । य[3]था च एवं भगवान् विश्वशरीरः तथा चितिसंकोचात्मा संकुचितचिद्रूपः चेतनो ग्राहकोऽपि वटधानिकावत् संकुचिताशेषविश्वरूपः । त[4]था च[5] [6]सिद्धान्तवचनम्—

विग्रहो [7]विग्रही चैव [8]सर्वविग्रहविग्रही[9] ।

इति । त्रिशिरोमतेऽपि—

सर्वदेवमय. कायस्तं[10] चेदानीं शृणु प्रिये ।
पृथिवी कठिनत्वेन द्रवत्वेऽम्भ प्रकीर्तितम् ॥

इत्युपक्रम्य,

Now, just as the Exalted One is thus the body of the universe, so also *cetana* as subject, **which is qualified by the contraction of *citi*,** in other words, which represents the contracted *cit* [Therefore, *cetana*] consists—comparable to the seed of the fig tree—of the entire universe when it is contracted A saying of Siddhānta likewise asserts

> The psycho physical nature of all is, indeed, body as well as soul

In the *Triśiromata* too (the author) declares that the subject consists of the contracted universe, more particularly in the chapter that begins as follows

> The body is formed by all the gods, hear now, my dear,[*] [concerning] it
> The earth is praised for its solidity, water for its fluidity

त्रिशिरोभैरव साक्षाद्व्याप्य विश्वं व्यवस्थित ।

इत्यन्तेन ग्रन्थेन[2] ग्राहकस्य संकुचितविश्वमयत्वमेव व्याहरति ।

अयं चात्राशयः—ग्राहकोऽपि अयं प्रकाशैकात्म्येन उक्तागमयुक्त्या च विश्वशरीरशिवैकरूप एव केवलं तन्माया-शक्त्या अनभिव्यक्तस्वरूपत्वात संकुचित इव आभाति । [12]संकोचोऽपि विचार्यमाणः चिदैकात्म्येन प्रथमानत्वात् चिन्मय एव । अन्यथा तु न किंचित् इति सर्वो ग्राहको[16] विश्वशरीरः शिवभट्टारक एव । तदुक्तं मयैव—

and ends by saying

> The three headed Bhairava[69] is present in person and extends to the ends of the universe

Therein the following is implied Because light is its only true nature, and as an application of the [just] mentioned *Āgamas*[70] evinces, this [*cetana* as] subject too consists merely of Shiva who forms the body of the universe It appears as if it were contracted because—due to its *māyā śakti*—its true nature is not displayed Because it unfolds itself as *cit* in accord with its only nature, the contraction, likewise, proves upon closer examination to be entirely of the nature of *cit* and nothing else Hence every subject is identical with *Śivabhattāraka* who forms the body of the universe

अख्यातिर्यदि न ख्याति[a] ख्यातिरेवावशिष्यते ।
ख्याति चेत् ख्यातिरूपत्वात् ख्यातिरेवावशिष्यते ॥

इति । अनेनैवाशयेन श्रीस्पन्दशास्त्रेषु—

यस्मात् सर्वमयो जीव[b] . . . . ।

इत्युपक्रम्य—

[c]तेन शब्दार्थचिन्तासु न सावस्था न य शिव ।

इत्यादिना शिवजीवयोरभेद एवोक्त: । एतत्तत्त्वपरिज्ञानमेव मुक्तिः । एतत्तत्त्वापरिज्ञानमेव च बन्ध इति भविष्यति एव एतत् ॥ ४ ॥

This has been formulated by myself as follows

> If non appearance * does not appear, then appearance remains ,
> If it does appear in virtue of its being of the nature of the appearance, then appearance remains [also] [71]

With this in view, the identity of Shiva with *jiva*[72] is proclaimed in the excellent Spanda textbooks [73] where, after the introductory words

> Because *jiva* consists of the universe

we read

> Therefore if one reflects deeper on the meaning of the words [one becomes aware that] this is not the condition, not the one that is Shiva [74]

Knowledge of this truth constitutes liberation, lack of knowledge of this truth constitutes bondage Just so it will be

* Or 'non-consideration [84]

ननु ग्राहकोऽयं विकल्पमयः, विकल्पनं च चित्तहेतुकं, सति च चित्ते कथमस्य शिवात्मकत्वं? इति शङ्कित्वा चित्तमेव [2]निर्णेतुमाह—

चितिरेव चेतनपदादवरूढा [4]चेत्यसंकोचिनी [5] चित्तम् ॥ ५ [8] ॥

न चित्तं नाम अन्यत् किंचित्; अपि तु सैव भगवती तत्। तथाहि सा [10]स्वं स्वरूपं [1]गोपयित्वा यदा संकोचं गृह्णाति तदा द्वयी गतिः। कदाचिदुल्लसितमपि संकोचं गुणीकृत्य चित्प्राधान्येन स्फुरति। कदाचित् संकोचप्रधान-

Now, this subject is formed by *vikalpa*,[75] and the activity of *vikalpa* produces *citta*[76] If there is a *citta*, how, then, can that (subject) have the nature of Shiva? Seeing this objection he continued in order to settle the problem of *citta*

***Sutra 5 :* Citta is only *cit* descended from the stage of *cetana* and passed into a condition of limitation due to the object of perception.**

In reality, *citta* is nothing else [To say it once more], it is the exalted (*citi*) Now, if (*citi*), preserving secretly its own real nature, subjects itself to limitation, then the process is twofold Sometimes it flashes with *cit* prevailing, subordinating [to itself] the

तया । चित्प्राधान्यपक्षे सहजं प्रकाशमात्रप्रधानत्वे विज्ञानाकलता । प्रकाशपरामर्शप्रधानत्वे तु विद्याप्रमातृता । तत्रापि क्रमेण संकोचस्य तनुतायां ईशसदाशिवानाश्रितरूपता । समाधिप्रयत्नोपार्जिते तु चित्प्रधानत्वे शुद्धाध्वप्रमातृता क्रमात् क्रमं प्रकर्षवती । संकोचप्राधान्ये तु शून्यादिप्रमातृता । एवमवस्थिते सति चितिरेव संकुचितग्राहकरूपा चेतनपदात् अवरूढा अर्थग्रहणोन्मुखी सती चेत्येन नीलसुखादिना

limitation which has already taken place, other times [it flashes] when limitation is prevailing

In the event *cit* prevails, that is, when, in the nature of the case the [divine] light is predominant, then *vijñānakala* is *pramātṛ*[76] But when the [divine] light is being impaired, then *vidyā*[77] is *pramātṛ* Even here where, step by step, [*cit*] has reached corporeality by limitation, the independent nature of the Lord *Sadāśiva* is apparent

But, wherever *cit* holds the supremacy won by ardent endeavor to reach *samādhi*,[78] there the *pramātṛ* ship of the pure path[79] has reached by stages the highest degree Where, however, limitation is dominant, *pramātṛ* ship of the void, etc[80] is present

This being so, *citta* is nothing else than ***citi*** in the form of the limited subject [and] **descended from the stage of *cetana*,** that is, bent on comprehending objects, [Furthermore, *citta* is only *citi* which], **due to the object of perception,** in other words, in virtue of the

संकोचिनी[1] उभयसंकोचसंकुचितैव चित्तम् । तथा च—

स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।
मायातृतीये ते एव पशोः सत्त्वं रजस्तमः ॥

इत्यादिना[10] स्वातन्त्र्यात्मा [12]चितिशक्तिरेव ज्ञानक्रियामाया-शक्तिरूपा पशुदशायां संकोचप्रकर्षात् सत्त्वरजस्तमःस्वभाव-चित्तात्मतया स्फुरतीति [1]श्रीप्रत्यभिज्ञायामुक्तम् । अत एव श्रीतत्त्वगर्भस्तोत्रे विकल्पदशायामपि तात्त्विकस्वरूपसद्भावात् तदनुसरणाभिप्रायेणोक्तम्—

blue, pleasure and so forth, has **passed into a condition of limitation.** [The latter conveys that *citi* has] become restricted through the limitation of both, [subject and object]

अत एव तु ये केचित् परमार्थानुसारिण ।
तेषां तत्र स्वरूपस्य स्वज्योतिष्ट्वं न लुप्यते ॥

इति ॥ ५[7] ॥

[8]चित्तमेव तु मायाप्रमातुः स्वरूपमित्याह—

तन्मयो मायाप्रमाता ॥ ६[9] ॥

देहप्राणपदं तावत् चित्तप्रधानमेव । शून्यभूमिरपि चित्तसंस्कारवत्येव । अन्यथा ततो व्युत्थितस्य स्वकर्तव्यानुधावनाभावः स्यादिति चित्तमय एव मायीयः प्रमाता । अमुनैव आशयेन [17]शिवसूत्रेषु वस्तुवृत्तानुसारेण "[19]चैतन्यमात्मा"

> Therefore in all those who passionately strive for the highest truth
> There remains inviolable the luminous character of their in most nature

Thinking, however that *citta* especially constitutes the real nature of the *māyāpramātṛ*, he said

Sutra 6 : **The mayapramatr[84] consists of it.**

First of all, the sphere of body and life forms the matter[85] for *citta*, but also the sphere of the void, because it is furnished with the *saṃskāras*[86] that cling to *citta* Otherwise the one who follows the common walk of life would not by his own initiative pursue these things[87] Accordingly, *māyāpramātṛ*[88] consists of *citta* indeed

इत्यभिधाय मायाप्रमातृलक्षणावसरे पुनः "चित्तमात्मा" इत्युक्तम् ॥ ६[8] ॥

अस्यैव सम्यक् स्वरूपज्ञानात् यतो मुक्तिः असम्यक् तु संसारः[9] ततः [10]तिलश एतत्स्वरूपं [12]निर्भङ्क्तुमाह—

स चैको द्विरूपस्त्रिमयश्चतुरात्मा सप्तपञ्चकस्वभावः ॥ ७[15] ॥

निर्णीतदृशा चिदात्मा शिवभट्टारक [17]एव । [18]एक आत्मा न [19]तु अन्यः कश्चित् प्रकाशस्य देशकालादिभिः भेदायोगात् ।

To this end, in the *Sivasūtras*[89] where the matter is discussed, the word is coined

Ātman is caitanya[7]

And, further, incidentally when defining *māyāpramātṛ*

Ātman is citta

Since, then, salvation is the result of correct knowledge of the true nature of (*ātman*),[90] and *saṃsāra* that of incorrect [knowledge], he continued in order to analyze this true nature

Sutra 7: And he is one, of twofold appearance, threefold build, fourfold constitution and a nature divided into seven pentads[91]

Reflecting upon these words, it follows that *Siva bhaṭṭāraka* whose essence consists in *cit*, is but one *ātman* and no other, because it is impossible that the [divine] light differentiate itself through place, time

जडस्य [1]तु [2]ग्राहकत्वानुपपत्तेः । प्रकाश [3]एव [4]यतः स्वा-
तन्त्र्यात् गृहीतप्राणादिसंको[5]चः संकुचितार्थग्राहकतामश्नुते
ततोऽसौ प्रकाश[6]रूपत्वसंको[7]चाव[8]भासवत्त्वाभ्यां द्विरूपः । आणव-
मायीय[10]कार्ममलावृतत्वात् [11]त्रिमयः । [12]शून्यप्राणपुर्यष्टकशरीर-
स्वभावत्वात् चतुरात्मा । सप्तपञ्च[13]कानि शिवादिपृथि[14]व्यन्तानि
पञ्चत्रिंशत्तत्त्वानि, तत्त्व[15]भावः । [16]तथा शिवादि[17]सकलान्त-

and so forth, and because, on the other hand, comprehending subjectivity does not belong to the soulless [92]

Inasmuch as the [divine] light—through the sovereignty of its [own] will [93]—subjects itself to the limitation of life and co ordinate phenomena and thereby accomplishes that the subject pursues limited aims, it is, therefore, **of twofold appearance** due to the dual nature made up of the light form on the one hand and the limited manifestation on the other

Owing to his being covered by the *mala* of *ānava*, *māyā* and *karma* [*S'ivabhattāraka*] is of **threefold build.**

Because essentially composed of the void, life, *puryastaka* and body, he is of a **fourfold constitution.**

The seven pentads, that is, the thirty-five [95] suchnesses from Shiva to the earth make up [*S'iva bhattāraka's*] **nature.** This expression corresponds also to the fact that he consists of a heptad of *pramātars* beginning with Shiva and ending with the

प्रमातृसकलस्वरूपः । चिदानन्देच्छाज्ञानक्रियाशक्तिरूपत्वेऽपि अख्यातिवशात् कलाविद्यारागकालनियतिकञ्चुकवलितत्वात् पञ्चकस्वरूपः । एवं च शिवैकरूपत्वेन पञ्चत्रिंशत्तत्त्वमयत्वेन प्रमातृसप्तकस्वभावत्वेन चिदादिशक्तिपञ्चकात्मकत्वेन च अयं प्रत्यभिज्ञायमानो मुक्तिदः । अन्यथा तु संसारहेतुः ॥ ७ [14] ॥

एवञ्च—

तद्भूमिकाः सर्वदर्शनस्थितयः ॥ ८ [16] ॥

sakalas Likewise, [it is compatible with the fact] that he consists of a pentad[96] as respects his appearance as the power of spirit, bliss, will, knowledge and action,[97] connected as they are through *akhyati*[98] with the *kañcukas kala, vidya, raga, kala* and *niyati*

When this one is being recognized thus—we mean [when it is realized] that Shiva is one only, that he consists of thirty-five suchnesses, that his nature appears in a heptad of knowledge subjects and his character in a pentad of powers, *i.e.*, spirit (*cit*) and the rest—then he bestows salvation; otherwise, however, he leads to *samsara*[99]

And hence

***Sutra 8*: The *sthitis*[100] of all *darsanas* are his roles.[101]**

सर्वेषां चार्वाकादिदर्शनानां [1]स्थितयः सिद्धान्ताः तस्य [2]एतस्य आत्मनो [3]नटस्येव स्वेच्छा[4]वगृहीताः [5]कृत्रिमा भूमिकाः । [6]तथा [7]च "चैतन्यविशिष्टं[8] शरीरमात्मा" इति चार्वाकाः ।

नैयायिकादयो ज्ञानादिगुणगणाश्रयं बुद्धितत्त्वप्रायमेव आत्मानं [9]संसृतौ मन्यन्ते । अपवर्गे तु तदुच्छेदे[10] शून्यप्रायम्[11] ।

The *sthitis,** that is to say, the conclusions **of all,** meaning the ***darsanas*** † of the Cārvākas and the other [schools of philosophers],[10] are **his,** that is, this *ātman's* **roles** in which he disguises himself like an actor and which are kept apart by his own choice

Consequently the Cārvākas think that

> *Ātman* is identical with the body characterized by consciousness [13]

The followers of the Nyāya [11] and those close to them regard the *ātman* almost identical with the suchness of *buddhi*,[15] that is to say, with the substratum of the group of qualities beginning with *jñāna* [106]—but only as long as (*ātman*) is involved in *saṃsāra* In the end, however, when (the suchness of *buddhi*) is destroyed [they regard *ātman* as] almost identical with the void [107]

* In this place are meant the fundamental principles

† Meaning systems here.

अहंप्रतीतिप्रत्येयः सुखदुःखाद्युपाधिभिः तिरस्कृत आत्मेति मन्वाना मीमांसका अपि बुद्धावेव निविष्टाः । ज्ञानसन्तानं एव तत्त्वं इति सौगता बुद्धिवृत्तिष्वेव पर्यवसिताः ।

प्राण एवात्मेति केचित् श्रुत्यन्तविदः ।

असदेव इदमासीदित्यभावब्रह्मवादिनः शून्यभुवमवगाह्य स्थिताः । माध्यमिका अपि एवमेव ।

The followers of the Mimāmsā[108] are of the opinion that *ātman*, veiled by the *upādhis*[109] pleasure, pain and so forth, ought to be recognized on the basis of the recognition of the 'I'[110] [They] also stop with *buddhi*

The adherents of Sugata[111] stop definitely with the functions of *buddhi*, maintaining that the fundamental principle consists in nothing but the continuity of consciousness[112]

Some knowers of the S'rutyanta[113] say the *ātman* is identical with *prāna*[114]

The Brahmavādins[115] of non being who assert 'this (universe) was non being,' arrive at the sphere of the void and rest content with it[116]

The Mādhyamikas[117] also uphold the same [doctrine]

परा प्रकृतिर्भगवान् वासुदेवः; तद्विस्फुलिङ्गप्राया एव जीवा इति पाञ्चरात्राः परस्याः प्रकृतेः परिणामाभ्युपगमात् अव्यक्त एवाभिनिविष्टाः। सांख्यादयस्तु विज्ञानाकलप्रायां भूमिं अवलम्बन्ते।

सदेव इदमग्र आसीत् इति ईश्वरतत्त्वपदमाश्रिता अपरे श्रुत्यन्तविदः।

शब्दब्रह्ममयं पश्यन्तीरूपं आत्मतत्त्वमिति वैयाकरणाः श्रीसदाशिवपदमध्यासिताः। एवमन्यदपि अनुमन्तव्यम्।

The Pāñcarātras[118] who declare '*Prakṛti* is primary, Vāsudeva is the Exalted One, the individual souls are sparks of him, as it were,'[119] finally[120] admit that, for them, *prakṛti* is the highest Hence, they stop with *avyakta*[121]

The Sāṅkhyas,[122] however, and those having similar views cling to the sphere which is characterized in the main by the *vijñānākalas*[123]

Other knowers of the S'rutyanta[124] accept as basis the sphere of the *Īs'vara* suchness by asserting 'In the beginning this (universe) was being'[125]

The exponents of *Vyākaraṇa*[126] decide for the sphere of the magnificent *Sadās'iva* saying 'The suchness of *ātman* is made of *S'abda-brahman* in the form of *pas'yantī*'[127]

Consequently, something else also deserves

ऐतच्च आगमेषु—

[2]बुद्धितत्त्वे स्थिता बौद्धा गुणेष्वेवार्हताः स्थिता ।
स्थिता वेदविदः पुंसि अव्यक्ते पाञ्चरात्रिका ॥

इत्यादिना निरूपितम् ।

विश्वोत्तीर्णमात्मतत्त्वमिति तान्त्रिकाः । विश्वमयमिति कुलाद्याम्नायनिविष्टाः । विश्वोत्तीर्णं[6] विश्वमयं च इति [7]त्रिकादिदर्शनविदः ।

एवं एकस्यैव चिदात्मनो भगवतः स्वातन्त्र्यावभासिताः सर्वा इमा भूमिकाः स्वातन्त्र्यप्रच्छादनोन्मीलनतार-

acknowledgment. And this is found formulated in the *Āgamas*[128] in the passage that begins as follows

> With the suchness of *buddhi* the Buddhists rest content, with the *guṇas* the Arhatas,[129]
> So do the Veda knowers with the soul, with *avyakta* the Pañcaratras

The Tāntrikas contend that the suchness of *ātman* transcends the universe[130]

Those who take their stand upon the principal texts of the sacred tradition and connected [writings] say [the suchness of *ātman*] consists of the universe[131]

'It transcends the universe and consists of the universe' is the view of those who know the Trika and systems allied to it[132]

In this manner all these rôles of the one Exalted One who consists of *cit* have become manifested by his own choice Depending on the concealment or

तम्यभेदितोः । अत एक एव एतावद्व्यापिक आत्मा । मितदृष्टयस्तु अंशांशिकासु तदिच्छयैव अभिमानं ग्राहिताः येन देहादिषु भूमिषु पूर्वपूर्वप्रमातृव्याप्तिसारतांप्रथायामपि उक्तरूपां महाव्याप्तिं परशक्तिपातं विना न लभन्ते । यथोक्तं—

वैष्णवाद्यास्तु ये केचित् विद्यारागेण रञ्जिता ।
न [10]विदन्ति परं देवं [1]सर्वज्ञं ज्ञानशालिनम् ॥

[13]इति । तथा—

भ्रमयत्येव [1]तान् माया [1]ह्यमोक्षे मोक्षलिप्सया ।

[16]इति,

disclosure of his absolute nature, they are dissociated in a multitudinous degradation On that account *ātman* is one only, extend it as far as it may

However, by the will [90] (of the Exalted One) those of a limited vision are caused to arrogate to themselves a view of their own in parties and sectarian schools For this reason—unless the highest *s'akti* descend upon them [133]—[these short-sighted ones] do not comprehend the great pervasion [of the *ātman*] which, in respect of its form, was just now explained, even though the decisive fact of the higher knowledge-subject pervading [134] all the [lower] spheres of body and so forth is very obvious. As is said: [135]

> The Vaisnavas, however, and those like them—all who passionately rejoice in *vidyā* [77]
> Know not the highest god, the omniscient, him who is endowed with knowledge

ते आत्मोपासकाः शैवं न गच्छन्ति परं पदम् ।

इति च । अपि च सर्वेषां दर्शनानां समस्तानां नीलसुखादिज्ञानानां याः स्थितयः अन्तर्मुखरूपा विश्रान्तयः ताः तद्भूमिकाः चिदानन्दघनस्वात्मस्वरूपाभिव्यक्त्युपायाः । तथा हि—यदा यदा बहिर्मुखं रूपं स्वरूपे विश्राम्यति तदा तदा बाह्यवस्तूपसंहारः अन्तःप्रशान्तपदावस्थितिः तत्तदुदेष्यत्संवित्तत्त्वासूत्रणं इति सृष्टिस्थितिसंहारमेलनरूपा इयं तुरीया संविद्भट्टारिका

Moreover

> *Māyā*, indeed, misleads them in bondage, utilizing just their craving for liberation [136]

And, [finally]:

> The worshippers of *ātman* do not reach the highest place of Shiva

Or, [according to a different interpretation of the *sūtra*],[137] we have to understand by ***sthitis*** the [different] acts of identification with the inner reality [138] in which **all *darsanas*** come to a standstill, that is to say, all processes by which we become conscious of blue, pleasure and the rest [of representatives of empirical categories] And these (*sthitis*) are **his roles,**[139] *i e*, means for manifesting his own nature whose character is nothing but spirit and bliss

For, whenever the external form [of consciousness] becomes tranquil in the true inner one, then there flashes the high Lady of the *turīya* consciousness [140] Her character is conditioned by the

तत्तत्सृष्ट्यादिभेदान् उद्वमन्ती संहरन्ती च सदा पूर्णा च कृशा च उभयरूपा च अनुभयात्मा च अक्रममेव स्फुरन्ती स्थिता । उक्तं च श्रीप्रत्यभिज्ञाटीकायां —“ तावदर्थावलेहेन उत्तिष्ठति पूर्णा च भवति ” इति । एषा च भट्टारिका क्रमात् क्रमं अधिकमनुशील्यमाना स्वात्मसात्करोत्येव भक्तजनम् ॥ ८ ॥

यदि एवंभूतस्य आत्मनो विभूतिः तत्कथं अयं मलावृतोऽणुः कलादिवलितः संसारी? अभिधीयते इत्याह—

unification of emanation, stabilitating and reabsorption, or, expressed in *sūtra* form by re absorbing of the external reality, abiding in a stage appeased within [and, lastly,] a continuity of consciousness ejecting now this, now that She sends forth and draws back the diversities caused by the emanation and so forth of objects then in existence Always filled she is yet lean, of either form yet of one character only”

And, in the commentary to the excellent *Pratyabhijñā* it is said

> However carelessly she handles her possessions she is full nevertheless

And this high Lady, cared for more intensely from stage to stage, makes the *devout person her own*”

If *ātman*, who is of the manner described [above] possesses power, why then does one call him a *mala* covered *aṇu*, a *saṃsārin* who is afflicted with *kalā* and the other [*kañcukas*]? Thinking thus he said

[1]चिद्वत्तच्छक्तिसंकोचात् मलावृतः संसारी ॥ ९ ॥

यदा चिदात्मा परमेश्वरः स्वस्वातन्त्र्यात् अभेदव्याप्तिं निमज्ज्य भेदव्याप्तिमवलम्बते तदा तदीया इच्छादिशक्तयः असंकुचिता अपि संकोचवत्यो भान्ति । तदानीमेव च अयं मलावृतः संसारी भवति । तथा च अप्रतिहतस्वातन्त्र्यरूपा इच्छाशक्तिः संकुचिता सती अपूर्णमन्यतारूपं आणवं मलम् । ज्ञानशक्तिः क्रमेण [15]संकोचात् [16]भेदे सर्वज्ञत्वस्य किञ्चिज्ज्ञ-

Sutra 9 : **In consequence of the limitation of the** ***saktis*** **of this** ***cit*****-like [*****atman*****] he becomes the** ***mala*****-covered** ***samsarin.***

If, through the sovereignty of his will[93] the **cit-like** highest Lord has his [universal] pervasion which is characterized by unity, disappear and condescends to [a state of universal] pervasion of duality, then **his will and the rest of** ***saktis*** do appear [henceforth] **limited,** though [in reality] they are not limited And, consequently, this ***mala*****-covered** ***samsarin*** comes into existence

The will-power of unrestricted sovereignty becomes *anu-mala*[94] when in the stage of limitation It consists in that one imagines oneself to be imperfect The knowledge power then becomes *maya-mala*[95] by reason of the limitation whereby the universal knowledge becomes knowledge of particulars (*kimcijjñatva*) in

त्वाप्तेः[1] अन्तःकरणबुद्धीन्द्रियतापत्तिपूर्वं[2] अत्यन्तं[3] संकोचग्रहणेन भिन्नवेद्यप्रथारूपं मायीयं[4] मलम् । क्रियाशक्तिः क्रमेण [5]भेदे सर्व[6]कर्तृत्वस्य किंचित्कर्तृत्वाप्तेः [7]कर्मेन्द्रियरूपसंकोचग्रहणपूर्वं[8] अत्यन्तं[9] परिमिततां[10] प्राप्ता शुभाशुभानुष्ठानमयं कार्मं मलम् । तथा सर्व[11]कर्तृत्वसर्व[12]ज्ञत्वपूर्णत्वनित्यत्वव्यापकत्वशक्तयः [13]संकोचं गृह्णाना यथाक्रमं [14]कलाविद्यारागकालनियतिरूपतया [15]भान्ति । [16]तथाविधश्च अयं [17]शक्तिदरिद्रः [18]संसारी उच्यते । स्वशक्तिविकासे [19]तु शिव एव ॥ ९[20] ॥

the differentiation [The *māyā-mala*] has its beginning with the appearance of the inner organ[145] and the organs of perception[146] and consists in the spread of knowledge objects which are completely differentiated by appropriating limitation

The power of action thereupon falls entirely a prey to limitation and becomes *karma mala*,[63] since in the separation universal doership becomes doership of something particular (*kiṃcitkartṛtva*) [*Karma-mala*] has its start with the appropriation of limitation based on the organs of action[147] and consists in that one is intent on good and evil[148] Thus, by appropriating limitation the *śaktis* universal doership, omniscience, perfection, eternity and omnipresence[149] appear respectively in the form of *kalā*, *vidyā*, *rāga*, *kāla* and *niyati* Composed in this fashion, this [*ātman*]

7

ननु संसार्यवस्थायामस्य किंचित् [1]शिवतोचितं अभि-
ज्ञानमस्ति [2]येन शिव एव तथावस्थित इत्युद्घोष्यते ?
अस्तीत्याह—

[3]तथापि तद्वत् पञ्चकृत्यानि करोति ॥ १० [7] ॥

[8]इह ईश्वराद्वयदर्शनस्य ब्रह्मवादिभ्यः अयमेव विशेषः,
[10]यत्—

[11]सृष्टिसंहारकर्तारं विलयस्थितिकारकम् ।
अनुग्रहकरं [12]देवं प्रणतार्तिविनाशनम् ॥

is called a *samsārin* wanting in *s'akti*, when unfolding his *s'aktis*, however, [they call him] Shiva

[The question] is voiced 'Does he not, in the *samsārin* stage, have any mark on himself that is appropriate to the Shiva state whereby he [may], even in this stage [be recognized] as Shiva?' Certainly, [we reply] Reflecting on this he said

***Sutra 10*: Thus also does he—like the other one—move the five processes of the universe**

The difference of the Is'varādvaya system[150] from the Brihmavādins[115] consists here in that the *cit* like Exalted One always retains the authorship of the fivefold world process In support of this we may cite what is stated in the first proposition of the magnificent *Svacchanda*, namely

The god who enacts emanation and re absorption who effects concealment and stabilitating

इति श्रीमत्स्वच्छन्दादिशासनोक्तनीत्या सदा पञ्चविधकृत्यकारित्वं चिदात्मनो भगवतः । यथा च भगवान् शुद्धेतराध्वस्फारण-क्रमेण स्वरूपविकासरूपाणि सृष्ट्यादीनि करोति तथा संकुचितचिच्छक्तितया संसारभूमिकायामपि पञ्चकृत्यानि विधत्ते । तथा हि—

तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।
भान्तमेवान्तरर्थौघमिच्छया भासयेद्बहि ॥

इति प्रत्यभिज्ञाकारिकोक्तार्थदृष्ट्या देहप्राणादिपदं आविशन् चिद्रूपो महेश्वरो बहिर्मुखीभावावसरे नीलादिकमर्थं निय-

Who dispenses grace, him whom destruction of sorrow is subordinated

And, just as the Exalted One actuates during the opening of the impure path [5] the emanation and the rest [of processes] which consist in the unfolding of his own real nature—**thus** he carries out **the five processes** even in the rôle of *saṃsāra* whereby, we must concede, the *cit-śakti* is subjected to limitation

Now, then, entering into the body and the rest [of entities],
the Lord may cause
The luminous flood of inner things to appear outwardly—
even in the course of the world, according to his will

According to this view on [our] theme, expressed as it is in the *Pratyabhijñākārikā*, [the following is implied] The *cit*-like great Lord, entering into the

तद्देशकालादितया [1]यदा आभासयति [2]तदा [3]नियतदेश-कालाद्याभा[4]सांशे अस्य स्रष्टृता। अन्यदेशकालाद्याभासांशे अस्य संहर्तृता। [5]नीलाद्याभासांशे [6]स्थापकता। [7]भेदेन आभासांशे विलय[8]कारिता। [9]प्रकाशैक्येन प्रकाशने अनु-ग्रहीतृता। [10]यथा च [11]सदा पञ्चविधकृत्यकारित्वं [12]भगवतः तथा [13]मया वितत्य स्पन्दसन्दोहे निर्णीतम्। [14]एवमिदं पञ्चविध-

sphere of body, life, etc, causes the object that is composed of the blue, etc, to become manifest, fixed in space, time and so forth[35]—[but only] as long as [his attention] is directed outwardly. In this case[152] he possesses

1. in the partial sphere where the space time, etc, character becomes manifest—the quality of the emanator,

2. in the partial sphere where no space time etc character becomes manifest—that of the reabsorber,

3. in the partial sphere where blue, etc, appear—that of the stabilizer,

4. in the partial sphere of differentiation—that of the enveloper,

5. there where he shines forth in identity with the divine light—that of the dispenser of grace

And how the Exalted One always possesses the authorship of the fivefold process that I have shown *in extenso* in the *Spandasamdoha*[153]

कृत्यकारित्वं [1]आत्मीयं सदा दृढप्रतिपत्त्या परिशील्यमानं [2]माहेश्वर्यं [3]उन्मीलयत्येव भक्तिभाजाम् । अत एव ये[4] [5]सदा [6]एतत् परिशीलयन्ति ते[7] स्वरूपविकासमयं विश्वं जानाना [8]जीवन्मुक्ता इत्याम्नाताः । ये [9]तु [10]न तथा ते[11] सर्वतो [12]विभिन्नं [13]मेयं-जातं [14]पश्यन्तो बद्धात्मानः ॥ १०[15] ॥

[16]न च अयमेव [17]प्रकारः पञ्चविधकृत्य[18]कारित्वे यावदन्योऽपि कश्चित् रहस्य[19]रूपोऽस्तीत्याह—

आभासन[20]रक्तिविमर्शनबीजावस्थापन-
[21]विलापन[22]तस्तानि ॥ ११[23] ॥

Thus, should one, firmly resolved, busy one's self constantly with it, this authorship of the fivefold process, which is *ātman's*, causes the *māheśvarya*[154] to appear in the devout 'Therefore, those who continually occupy themselves with it are saved during lifetime[155] when they realize that the universe consists in the unfolding of their own real nature'—so says the [sacred] tradition concerning them Those, however, who do not likewise behold the totality of the object differentiated everywhere. With them the *ātman* remains bound

Moreover, the procedure in the authorship of the fivefold process is not of the kind [described above] as long as there exists some other secret [process beside it][156] With this in view he said ·

***Sutra 11 :* These on the basis of manifesting, enjoyment, meditation, seeding and dissolution.**[157]

पञ्चविधकृत्यानि करोति इति पूर्वतः संबध्यते । श्रीमन्महार्थदृष्ट्या दृगादिदेवीप्रसरणक्रमेण यत् यत् आभाति तत्तत् सृज्यते । तथा सृष्टे पदे तत्र यदा प्रशान्तनिमेषं कंचित् कालं रज्यति तदा [10]स्थितिदेव्या तत् स्थाप्यते । चमत्कारापरपर्यायविमर्शनसमये तु [13]संह्रियते[14] । यथोक्तं श्रीरामेण—

समाधिवज्रेणाप्यन्यैरभेद्यो भेदभूधर ।
परामृष्टश्च नष्टश्च त्वद्भक्तिबलशालिभि ॥

इति । यदा तु संह्रियमाणमपि एतत् अन्तः विचित्रा-

[After these] 'fivefold processes he performs' is to be supplied from what has preceded

By and by there emanates after the magnificent *mahārthadṛṣṭi* whatever becomes manifest through the successive appearances of the goddesses of sight and the other [perceptual functions] [158]

There, in the stage thus created he takes delight for a time during which [the process of] folding up remains at rest In the meantime the goddess of stabilitating imparts existence [to the creation] [159] However, if meditation is added—for which we have as an alternative concept *camatkāra*—then it becomes re absorbed [160] As the magnificent Rāma says

> Even with the thunderbolt of meditation others are not able to split the mountain of manifoldness [161]
> But those who are full of power by devotion to you [162] over come (*parāmṛṣ*) and destroy it.

शंकादिसंस्कारं आधत्ते तदा तत्पुनरुद्भविष्यत् संसारबीज-भावमापन्नं विलयपदमध्यारोपितम् । यदा पुनः तत्तथान्तः स्थापितं अन्यद्वानुभूयमानमेव हठपाकक्रमेणालंग्रासयुक्त्या चिदग्निसाद्भावमापद्यते तदा पूर्णतापादनेन अनुगृह्णात एव । [5]ईदृशं च पञ्चविधकृत्यकारित्वं सर्वस्य सदा सन्निहितमपि सद्गुरूपदेशं [7]विना न प्रकाशत इति सद्गुरुसपर्यैव एतत्प्रथार्थ-मनुसर्तव्या ॥ ११ ॥

However, if this [creation] generates internally a variform *samskara*[86] of fear and similar [factors]—although it is being re absorbed—then it becomes a *samsara* seed destined to spring into existence once more and, [as such], is transported [63] into the sphere of *vilaya*

Again, [let there be] this [thing] that has this wise been steadied internally, or, [let us say], something else that has to be expiated by suffering if, during *hatha paka*, it comes to be burned in the fire of the spirit through *alamgrasa*, then he[164] reaches perfection and enters the state of grace[165]

Although the authorship of the fivefold process thus constituted is ever latent in everyone it, neverthe less, does not shine forth without the instruction of a good teacher Hence, one ought to approach a teacher respectfully so that it may manifest itself

यस्य पुनः सद्गुरूपदेशं विना एतत्परिज्ञानं नास्ति तस्यावच्छादितस्वस्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं भवतीत्याह—

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम् ॥ १२ ॥

तस्यैतस्य सदा संभवतः पञ्चविधकृत्यकारित्वस्य अपरिज्ञाने शक्तिपातहेतुकस्वबलोन्मीलनाभावात् अप्रकाशने स्वाभिः शक्तिभिः व्यामोहितत्वं विविधलौकिकशास्त्रीयशङ्का-

But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded He is led astray by his own *s'aktis* [99] since the true reality of everyone [of these *s'aktis*] is hid from him Thus reflecting he said.

***Sutra 12*: To be a *samsarin* means being led astray by one's own *saktis* when ignorant of that [authorship of the fivefold process].**

Being led astray by one's own *saktis* refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world **When ignorant** means when there is no shining forth because the display of one's own power which becomes effective through the descent of *s'akti* [6 133] is wanting **Of that** has reference to this authorship of the fivefold process

शङ्कुकीलितत्वं यत् इदमेव ससारित्वम् । तदुक्तं श्रीसर्ववीरभट्टारके—

अज्ञानाच्छङ्कते लोकस्तत सृष्टिश्च संहृति ।

इति,

मन्त्रा वर्णात्मका सर्वे सर्वे वर्णा शिवात्मका ।

इति च । तथा हि—चित्प्रकाशात् अव्यतिरिक्ता नित्योदितमहामन्त्ररूपा पूर्णाहविमर्शमयी येयं परा वाक्छक्तिः आदिक्षान्तरूपाशेषशक्तिचक्रगर्भिणी सा तावत् पश्यन्तीमध्यमादि-

which is ever present latently What [presents itself] in this fashion is equivalent to **being a** ***samsarin***

In the excellent *Sarvavirabhattaraka* this is expressed as follows

> Through ignorance the world is caught up in opinions hence emanation and re absorption

Moreover

> The essence of all *mantras* are the sounds the essence of all sounds is Shiva [96]

Now, here we are concerned with the *paravak s'akti* [12] This one is not different from the light of *cit*, [appears] in the form of great *mantras* that sound continually,[167] consists in the perfect consciousness of the 'I'[168] and is pregnant with the whole circle of *s'aktis* formed by the sounds from *a* to *ksa* [169] First of all, (this *paravak s'akti*) brings into apparition the sphere of the [limited] subject through the successive appearances of *pas'yanti* [17] *madhyama* [127] and the other [forms of manifestation]

यस्य पुनः सद्गुरूपदेशं विना एतत्परिज्ञानं नास्ति तस्यावच्छादितस्वस्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं भवतीत्याह—

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम् ॥ १२ ॥

तस्यैतस्य सदा संभवतः पञ्चविधकृत्यकारित्वस्य अपरिज्ञाने शक्तिपातहेतुकस्वबलोन्मीलनाभावात् अप्रकाशने स्वाभिः शक्तिभिः व्यामोहितत्वं विविधलौकिकशास्त्रीयशङ्का-

But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded *He is led astray by his own śaktis* [39] since the true reality of everyone [of these śaktis] is hid from him Thus reflecting he said·

***Sutra 12*: To be a *samsarin* means being led astray by one's own *saktis* when ignorant of that [authorship of the fivefold process].**

Being led astray by one's own *saktis* refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world. **When ignorant** means when there is no shining forth because the display of one's own power which becomes *effective* through the descent of *śakti* [6 133] is wanting **Of that** has reference to this authorship of the fivefold process

शङ्कुकीलितत्वं यत् इदमेव संसारित्वम् । तदुक्तं श्रीसर्व-
वीरभट्टारके—

अज्ञानाच्छङ्कते लोकस्ततः सृष्टिश्च संहृति ।

ईति,

मन्त्रा वर्णात्मकाः सर्वे सर्वे वर्णाः शिवात्मकाः ।

इति च । तथा हि—चित्प्रकाशात् अव्यतिरिक्ता नित्योदित-
महामन्त्ररूपा पूर्णाहंविमर्शमयी येयं परा वाक्छक्तिः आदि-
क्षान्तरूपाशेषशक्तिचक्रगर्भिणी सा तावत् पश्यन्तीमध्यमादि-

which is ever present latently. What [presents itself] in this fashion is equivalent to **being a *samsarin*.**

In the excellent *Sarvavirabhattaraka* this is expressed as follows

> Through ignorance the world is caught up in opinions, hence emanation and re absorption

Moreover

> The essence of all *mantras* are the sounds, the essence of all sounds is Shiva [166]

Now, here we are concerned with the *paravak-sakti* [167] This one is not different from the light of *cit*, [appears] in the form of great *mantras* that sound continually,[167] consists in the perfect consciousness of the 'I'[168] and is pregnant with the whole circle of *saktis* formed by the sounds from *a* to *kṣa*.[169] First of all, (this *paravak-sakti*) brings into apparition the sphere of the [limited] subject through the successive appearances of *pasyanti*,[167] *madhyama*[127] and the other [forms of manifestation]

क्रमेण ग्राहकभूमिकां भासयति । तत्र च परारूपत्वेन स्वरूपं अप्रथयन्ती मायाप्रमातुः अस्फुटासाधारणार्थावभासरूपां प्रतिक्षणं नवनवां विकल्पक्रियां उल्लासयति । शुद्धामपि च अविकल्पभूमिं तदाच्छादितामेव दर्शयति । तत्र च ब्राह्म्यादिदेवताधिष्ठितककारादिविचित्रशक्तिभिः व्यामोहितो देहप्राणादिमेव परिमितं अवशं आत्मानं मन्यते मूढजनः । ब्राह्म्यादिदेव्यः पशुदशायां भेदविषये सृष्टिस्थिती अभेदविषये च संहारं

In (this sphere *parāvāk śakti*), concealing its true form by assuming the form of another [*śakti*], produces the *vikalpa* activity [8] of the *māyā* subject [9] [The latter]—novel and original in every instant—consists in the indistinct appearance of specific objects Likewise, however, (*parāvāk śakti*) manifests also the pure sphere of *avikalpa* [10] which is veiled by that (*vikalpa* activity) Under these circumstances [and] deceived by the manifold *śaktis* in the form of *ka* and the other [consonants] [11] which are presided over by *brāhmī* and the rest of the deities,[12] the perplexed human being imagines that the independent *ātman* is limited and consists merely of the body, of life and other [physical constituents]

In the *paśu* stage, *brāhmī* and the other goddesses manifest

[1] in the sphere of separation, emanation and stabilitating,

प्रथयन्त्यः परिमितवि[2]कल्पपात्रतामेव संपादयन्ति । पतिदशायां तु [3]भेदे [4]संहारं अभेदे [5]च सर्ग[6]स्थिती [7]प्रकटयन्त्यः क्रमात् क्रमं वि[8]कल्पनिर्ह्रासनेन श्रीमद्भैरव[9]मुद्रानुप्रवेशमयीं महतीमविकल्पभूमिमेव उन्मील[10]यन्ति ।

[11]सर्वो ममायं विभव [12]इत्येवं परिजानत ।
विश्वात्मनो विकल्पाना प्रसरेऽपि महेशता ॥

इत्यादिरूपां [13]चिदानन्दावेशमग्नां [14]शुद्धविकल्पशक्तिमुल्लासयन्ति[15] । [16]ततः उक्तनीत्या स्वशक्तिव्यामोहिततैव संसारित्वम् ।

[2] in the sphere of unity, re-absorption whereby they evolve the ability (*pātratā*) of the limited *vikalpa*.

In the *pati* stage, however, [these goddesses] disclose [in reversed order]

[1] in separation, re absorption, and

[2] in unity, emanation and stabilitating, whereby—through a gradual diminution of *vikalpa*—they unfold[173] the great sphere of *avikalpa*[170] which consists in the ingress into the blissful *bhairavamudrā*[174]

"All these riches are mine —he who realizes this fully
Possesses *maheśvarya*[131] even when the *vikalpas* appear,
because his self is identical with the all

As is stated here, [the above-mentioned goddesses] cause the *śakti* of pure *vikalpa*[175] to appear, that is, [the *śakti*] of primal shape, deeply sunk in spirit and bliss Hence, being a *saṃsārin* consists, as explained, in being led astray by one's own *śaktis*.

किञ्च चितिशक्तिरेव भगवती विश्ववमनात् संसारवामाचारत्वाच्च वामेश्वर्याख्या सती खेचरीगोचरीदिक्चरीभूचरीरूपैः अशेषैः प्रमात्रन्तःकरणबहिष्करणभावस्वभावैः परिस्फुरन्ती पशुभूमिकायां शून्यपदविश्रान्ता किञ्चित्कर्तृत्वाद्यात्मककलादिशक्त्यात्मना खेचरीचक्रेण गोपितपारमार्थिकचिद्गगनचरीत्वस्वरूपेण चकास्ति। [13]भेदनिश्चयाभिमानविकल्पनप्रधानान्तःकरणदेवीरूपेण गोचरी-

Further, [there is another explanation of this *sūtra*][78] The exalted *citiśakti*[63] bears the name of *vāmeśvarī*,* because she sends forth† the universe and because she has to do with the calamitous‡ course of *saṃsāra* In her [changing] character she displays herself wholly as knowledge subject, inner organ,[175] outer organ[176] and [objective] existence in the form of *khecarī*, *gocarī*, *dikcarī* and *bhūcarī*[177]

[A] In the *paśu* stage,[178] after having rested in the stage of the void,[56] [*citiśakti*]

[1] radiates through the circle (*cakra*) of *khecarī* [This circle] consists of the *śaktis* of *kalā* and the rest of [*kañcukas*] which are characterized by the doership of something particular, etc.,[179] its true nature, however, that is to say, its *cidgaganacarī* ship[180] which belongs to the highest reality, it keeps secret

[2] It shines through the circle of *gocarī* [This circle] consists of the goddesses of the inner organ[6]

* That is *vāmā* lady
† From the verb *vam*
‡ The word *vāma* means left, sinister, unlucky

चक्रेण गोपिताभेदनिश्चयाद्यात्मकपारमार्थिकस्वरूपेण प्रकाशते। भेदालोचनादिप्रधानबहिष्करणदेवतात्मना च दिक्चरीचक्रेण गोपिताभेदप्रथात्मकपारमार्थिकस्वरूपेण स्फुरति। सर्वतो व्यवच्छिन्नाभासस्वभावप्रमेयात्मना च भूचरीचक्रेण गोपित-सार्वात्म्यस्वरूपेण पशुहृदयव्यामोहिना भाति। पतिभूमिकायां तु सर्वकर्तृत्वादिशक्त्यात्मकचिद्गगनचरीत्वेन अभेदनिश्चया-

whose main functions are certainty of separation, selfconceit and *vikalpana*,[181] its true nature, however, which is founded on the highest reality [and] which consists above all in the certainty of unity, it keeps secret

[3] It manifests itself through the circle of *dikcarī* [This circle] consists of the deities of the outer organ[176] whose main functions are perception of separation and so forth, its true nature, however, which is founded on the highest reality and consists in the manifestation of unity, it keeps secret

[4] It appears through the circle of *bhūcarī* [This circle] consists in the object of knowledge which is depicted as a universally differentiated phantasmagoria, its true nature which consists in the universal self it keeps secret

Now, all these circles ensnare the heart of the *paśu* in delusion

[B] In the *pati* stage, however, [*citiśakti*] manifests itself

[1] as *cidgaganacarī*, whose essence consists in universal doership and the other *śaktis*,

ध्यात्मना गोचरीत्वेन अभेदालोचनाद्यात्मना दिक्चरीत्वेन स्वाङ्गकल्पाद्वयप्रथासारप्रमेयात्मना च भूचरीत्वेन पतिहृदयविकासिना स्फुरति । तथा चोक्तं सहजचमत्कारपरिजनिताकृतकादरेण भट्टदामोदरेण विमुक्तकेषु—

पूर्णाविच्छिन्नमात्रान्तर्बहिष्करणभावगाः ।
वामेशाद्याः परिज्ञानाज्ञानात् स्युर्मुक्तिबन्धदाः ॥

इति । एवं च निजशक्तिव्यामोहिततैव संसारित्वम् ।

[2] as *gocarī*, whose essence consists in the certainty of unity, etc ;

[3] as *dikcarī*, whose essence consists in the perception of unity etc ;

[4] as *bhūcarī* which consists in the object of knowledge whose inmost nature is manifestation [of the fact] that the [One] dualless is the same as one's body [18]

But all these open up the core of *pati*

Dāmodara, the scholar, who enjoys unfeigned *respect in virtue of his innate camatkāra*, expresses himself in the *Vimuktakas* likewise :

> With their seat in the knowledge subject, in the inner and outer organs and in [objective] existence, the perfect as well as the limited,
> *Vāmes a (Vāmesvarī)* and the other [goddesses] are able to bring about both, liberation and bondage through thorough knowledge the one, through lack of knowledge the other [19]

Thus, being a *samsārin* consists in being led astray by one's own *śaktis*

अपि च चिदात्मनः परमेश्वरस्य स्वा अनपायिनी एकैव स्फुरत्तासारकर्तृतात्मा ऐश्वर्यशक्तिः । सा यदा स्वरूपं गोपयित्वा पाशवे पदे प्राणापानसमानशक्तिदशाभिः जाग्रत्स्वप्नसुषुप्तभूमिभिः देहप्राणपुर्यष्टककलाभिश्च व्यामोहयति तदा तद्व्यामोहितता संसारित्वम् । यदा तु मध्यधामोल्लासां उदानशक्तिं विश्वव्याप्तिसारां च व्यानशक्तिं तुर्यदशारूपां तुर्यातीत-

And again, [there is still this other interpretation of the *sūtra*] The *aiśvaryaśakti*[184] is essentially doership whose value lies in flashing manifestation It belongs to the highest Lord whose nature is *cit*, is imperishable and unique

[A] If, concealing its true nature, [this *aiśvarya-śakti*] causes delusion in the *paśu* state

[1] by the phases of the *prāna*, *apāna* and *samāna śaktis*,[185]

[2] by the conditions of waking, sleep and deep sleep,[186] and

[3] by the *kalās*[67] of the body, [physical] life and *puryastaka*[91]—then being a *samsārin* is the illusion caused thereby

[B] However, if [this *aiśvaryaśakti*] causes [the following *śaktis*] to unfold—[more specifically],

[1] the *udāna śakti*[187] which appears in *madhyadhāman*,[188, 28]

[2] the *vyāna śakti* whose value lies in permeating the universe, and

तदशारूपां च चिदानन्दघनां उन्मीलयति तदा देहाद्यवस्थायामपि पतिदशात्मा जीवन्मुक्तिर्भवति । एवं [6]त्रिधा स्वशक्तिव्यामोहितता व्याख्याता । [7]चिद्वत् इति सूत्रे चित्प्रकाशो गृहीतसंकोचः संसारी इत्युक्तम् । इह तु स्वशक्तिव्यामोहितत्वेन अस्य संसारित्वं भवति इति भङ्ग्यन्तरेण उक्तम् । एवं संकुचितशक्तिः प्राणादिमानपि यदा स्वशक्तिव्यामोहितो[15] न भवति तदा अयं,

..... [18]शरीरी परमेश्वर ।

[3] the [*sakti*] consisting of mere spirit and bliss which takes on form in the condition of *turya* and in that of turyātīta[156]—then there follows even in the stage of the body and the other [physical constituents] salvation during one's lifetime which is of the *pati* stage

Thus, being led astray by one's own *saktis* has been interpreted in three ways

In the *cidvat sūtra* (*sūtra 9*) it is said **In spite of the assumed limitation the *samsarin* is the same as *cit*.**[157] And here [we read] **Its being a *samsarin* develops from being led astray by one's own *saktis*—** whereby [the same thing] is expressed indirectly If, with limited *sakti* [and] in spite of being afflicted with life and the other [physical constituents] he does not allow himself to be led astray by his own *saktis*, then he is according to the thesis of the sacred tradition[131] this ' corporeal highest Lord ', that is to say, no other than *Sivabhattaraka*[17] [This quotation is part

इत्याम्नायस्थित्या शिवभट्टारक एव इति भङ्ग्या निरूपितं भवति । यदागमः,

[8]मनुष्यदेहमास्थाय छन्नास्ते परमेश्वरा ।

इति । उक्तं च प्रत्यभिज्ञाटीकायां—" शरीरमेव घटाद्यपि वा ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति तेऽपि सिध्यन्ति " इति ॥ १२[6] ॥

उक्तसूत्रार्थप्रातिपक्ष्येण तत्त्वदृष्टिं दर्शयितुमाह—

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतनपदाध्यारोहात् चितिः ॥ १३[7] ॥

of a verse] in which it is formulated more in detail. The respective *Āgama*[183] reads

> After having entered into a human body the highest Lords are veiled

And in the commentary on a text about *pratyabhijña*[184] it is stated :

> Those who, in virtue of their Shiva nature perceive in the body or, [expressed metaphorically], in the vessel, etc
> The structure of thirty six *tattvas*[187]—they likewise reach the goal

In order to render more intelligible yet by means of antithesis the meaning of the above *sūtra* so as to bring about knowledge of the truth, he said

***Sutra 13 :* Knowing it full well, *citta*[6, 61] becomes *citi*[7] by raising itself in virtue of its being directed inwardly to the stage of *cetana*.[62]**

पूर्वसूत्रव्याख्याप्रसङ्गेन प्रमेयदृष्ट्या वितत्य व्याख्यात-
प्रायमेतत्सूत्रम् । शब्दसंगत्या तु अधुना व्याख्यायते ।
तस्यात्मीयस्य पञ्चकृत्यकारित्वस्य परिज्ञाने [4]सति अपरिज्ञान-
लक्षणकारणापगमात् स्वशक्तिव्यामोहिततानिवृत्तौ स्वातन्त्र्य-
लाभात् प्राक् व्याख्यातं यत् चित्तं तदेव संकोचिनीं बहिर्मु-
खतां जहत् अन्तर्मुखीभावेन चेतनपदाध्यारोहात् ग्राहक-
भूमिकाक्रमणक्रमेण संकोचकलाया अपि विगलनेन स्वरूपा-

In respect of its knowledge content this *sūtra* has, in the main, been explained already in detail in connection with the explanation of the previous *sūtra*, with reference to the wording, however, it will now be explained

Full knowledge of it—*i e*, of the authorship of the fivefold process that is *ātman's*—we have where the delusion produced by one's own *śaktis* has ceased because the source out of which grew the marks of lack of knowledge vanishes [and] absoluteness is being attained [Thus, wherever we have such knowledge, there] the above explained ***citta*** relinquishes being directed outward, which leads to limitation, and becomes ***citi***, that is to say, enters into its most own highest state that consists in *cit* [This *citta* accomplishes] **by ascending to the stage of *cetana* in virtue of its being directed inward.**[120] In other words, [it does it] by arriving slowly, step by step, at the stage of the

पत्त्या चितिर्भवति । [1]स्वां चिन्मयी [2]परां भूमिमाविशतीत्यर्थः ॥ १३[3] ॥

ननु यदि पारमार्थिकं [4]चिच्छक्तिपदं सकलभेदकवलनस्वभावं तदस्य मायापदेऽपि तथारूपेण भवितव्यं यथा [5]जलदाच्छादितस्यापि भानोः [6]भावावभासकत्वं इत्याशङ्क्याह—

[7]चितिवह्निरवरोहप[8]दे च्छन्नोऽपि [9]मात्रया मेयेन्धनं [10]प्लुष्यति ॥ १४[11] ॥

[12]चितिरेव विश्वग्र[13]सनशीलत्वात् वह्निः । असौ [14]एव अवरोह[15]पदे [16]मायाप्रमातृतायां छन्नोऽपि [17]स्वातन्त्र्यात् आच्छादित-

perceiving subject and, henceforth, at its true nature, since even the *kala*[101] of limitation dwindles away

That is the meaning [of the words]

If the sphere of *cit-s'akti*—whose essential form lies in the manifestation of all differentiations—[nevertheless] appertains to the highest reality, then it must, even in its *māyā*-sphere, behave like the sun, the existence of which manifests itself also when covered by clouds In this belief he said

Sutra 14: **If the fire of *citi* descends to the [lower] stage, it burns to a certain degree, despite the covering, the fuel of the knowledge-object.**

Citi, truly, is **a fire,** because it is able to devour the [phenomenal] universe **If it descends to the**

स्वभावोऽपि भूरिभूतिच्छन्नाग्निवत् मातया अंशेन नीलपीतादि-प्रमेयेन्धनं प्लुष्यति स्वात्मसात्करोति । मात्रापदस्येदमाकूतं— यत्कवलयन्नपि सार्वात्म्येन न ग्रसते अपि तु अंशेन संस्कारात्मना[5] उत्थापयति । ग्रासकत्वं च सर्वप्रमातृणां स्वानुभवत एव सिद्धम् । यदुक्तं श्रीमदुत्पलदेवपादैः निजस्तोत्रेषु—

[lower] stage, means, if it appears as the *māyā* subject of knowledge. **It burns** the fuel of the knowledge-object, as, the blue, the yellow and the other [constituents of the empirical universe]—in other words, it causes [all this] to become itself. **To a certain degree** is, interpreted, partially. **Despite its covering** means, notwithstanding [the fact that] it has, of its own accord, veiled its true nature like a fire whose great power is covered up.

The intention [in the choice] of the expression **to a certain degree** is [to convey] that when (*citi*) devours [the matter of the universe] it does not consume [it] *altogether but makes [it] to rise [anew] through* the part made up of the *saṁskāras*[106]. And that all knowledge subjects do possess [such power of] devouring [objects] is proven by one's own experience. This the blissful Utpaladeva[107]—adoration to him!—gives utterance to in his hymns with these words.

वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मेन्द्रविष्णवः ।
[1]ग्रसमानास्ततो वन्दे [2]देवं विश्वं भवन्मयम् ॥

[4]इति ॥ १४[5] ॥

यदा पुनः करणेश्वरीप्रसरसंकोचं संपाद्य[6] सर्गसंहार-[7]क्रमपरिशीलनयुक्तिं आविशति तदा,

बललाभे विश्वमात्मसात्करोति ॥ १५[10] ॥

[11]चितिरेव देह[12]प्राणाद्याच्छादननिमज्जनेन स्वरूपं उन्मग्नत्वेन स्फारयन्ती बलम् । यथोक्तम्[13]—

तदाक्रम्य बलं मन्त्रा [14] . . . . ।

Creatures, even Brahmā, Indra and Vishnu [193] are being devoured whole,
Therefore, O God, I reverence the universe that is formed of you

However, if (*citi*) effects the emergence and contraction of the ladies of the organs [177] and thereby appropriates the means of preoccupation with the alternating [processes of] emanation and re absorption [140] then

***Sutra 15:* In seizing the power, it makes the universe its own.**

Citi is power—[*citi*] which causes the covering of body, life and the other [physical constituents] to immerge and, [by so doing], itself emerges and, [further], manifests its true nature. As is said:

After the *mantras* have taken possession of this power [194]

इति । एवं च बललाभे उन्मग्नस्वरूपाश्रयणे क्षित्यादिसदाशिवान्तं विश्वं आत्मसात्करोति स्वस्वरूपाभेदेन निर्भासयति । तदुक्तं पूर्वगुरुभिः स्वभाषामयेषु क्रमसूत्रेषु—"यथा वह्निरुद्बोधितो दाह्यं दहति तथा विषयपाशान् भक्षयेत्" इति । न चैवं वक्तव्यम्—विश्वात्मसात्काररूपा समावेशभूः कादाचित्की । कथं उपादेया इयं स्यादिति ? यतो देहाद्युन्मज्जननिमज्जनवशेन इदं अस्याः कादाचित्कत्वं इव आभाति । वस्तुतस्तु [12]चितिरवर्तिन्त्र्यावभासितदेहाद्युन्मज्जनादेव कादाचित्कत्वम् । एषा तु सदैव प्रकाशमाना[15] ।

And thus, **it makes the universe** from the earth to *Sadāśiva* **its own.** That is to say, [*citi*] displays (the universe) in virtue of its identity with its own nature **In seizing the power** means by relying upon its true emerged nature This the old masters uttered in the *Kramasūtras* which are composed of their own words

> As a fire set ablaze burns the fuel—thus one should consume the fetters of the objects of sense

True, here it looks as if (*citi*) appeared temporarily only, due to the emerging and immerging of the body and the other [physical constituents] Nevertheless one ought not to say, therefore How is this (*citi*)—if it does appear only temporarily—to be understood as one whose essence consists in appropriating the universe and is derived from *samāveśa* ?

In reality, [matters are like this] Inasmuch as the body and the other [physical constituents] emerge, being brought into apparition by the sovereign will of *citi*, there is, we must admit, only a temporary appearance However, (*citi*) shines forth always and otherwise [than through it] the body and the other [physical constituents] do not shine forth

अन्यथा तत् देहाद्यपि न प्रकाशेत। अत एव देहादिप्रमातृताभिमाननिमज्जनाय अभ्यासः। न तु सदा प्रथमानतासारप्रमातृताप्राप्त्यर्थं इति श्रीप्रत्यभिज्ञाकाराः ॥ १५[10] ॥

एवञ्च—

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदैकात्म्यप्रतिपत्तिदार्ढ्यं जीवन्मुक्तिः ॥ १६[13] ॥

विश्वात्मसात्कारात्मनि समावेशरूपे चिदानन्दे लब्धे[16] व्युत्थानदशायां भेदकल्पतया देहप्राणनीलसुखादिषु आभास-

Consequently, [we counsel] persevering occupation with (*citi*) in order to have the *pramātṛ* ship of the body and the other [physical constituents] as well as self conceit immerge—but not for the purpose of obtaining that [species of] *pramātṛ* ship whose inmost nature consists in permanent manifestation

Thus the authors of the excellent *Pratyabhijñā*[19a]

And thus,

Sutra 16 : **When spirit and bliss are attained, salvation in one's lifetime means lasting acquisition of the condition in which *cit* is [our] only self—let the body and the other [physical constituents] still be noticeable.**

When spirit and bliss—which consist in *samāveśa* and appropriation of the universe—**are attained,** the body, life, the blue, pleasure and the other [physical constituents of the empirical world] may still show themselves, in virtue of being capable of division, in

मानेष्वपि यत्समावेशसंस्कारबलात् प्रतिपादयिष्यमाणयुक्तिक्रमोपबृंहितात् चिदैकात्म्यप्रतिपत्तिदार्ढ्यम् । अविचला[2] चिदैकत्वप्रथा सैव जीवन्मुक्तिः जीवतः[4] प्राणानपि धारयतो मुक्तिः प्रत्यभिज्ञातनिजस्वरूपविद्रावितशेषपाशराशित्वात् । यथोक्तं स्पन्दशास्त्रे—

[8]इति वा यस्य संवित्ति [9]क्रीडात्वेनाखिलं जगत् ।
स पश्यन् सततं युक्तो जीवन्मुक्तो न संशयः ॥

[10]इति ॥ १६[11] ॥

the condition of *vyutthāna*[97] However, be this as it may, there will be a **lasting acquisition of the condition in which *cit* is [our] only self,** that is to say, a never ceasing manifestation of the oneness with *cit* The sufficient reason is the power of the *saṃskāras*, occasioned by (a person's) *samāveśa*, a power which had been augmented little by little through Yoga practices to be propounded later on [The oneness with *cit*] constitutes **salvation in one's Life-time,** which is, salvation of a living person who still retains his vital breaths [All this happens, in other words], because the multitude of fetters has been rent entirely and [his] own inmost true nature been recognized [by the Yogin] Accordingly, it is said in the *Spandaśāstra* [98]

He who possesses this knowledge and regards the whole world as a play [99]
And remains steadfast in Yoga is undoubtedly saved in his lifetime

अथ कथं चिदानन्दलाभो भवति? इत्याह—

मध्यविकासात् चिदानन्दलाभः ॥ १७ ॥

सर्वान्तरतमत्वेन वर्तमानत्वात् तद्भित्तिलग्नतां विना च कस्यचिदपि स्वरूपानुपपत्तेः संविदेव भगवती मध्यम् । सा तु मायादशायां तथाभूतापि स्वरूपं गूहयित्वा "प्राक् संवित् प्राणे परिणता" इति नीत्या प्राणशक्तिभूमिं स्वीकृत्य अवरोहक्रमेण बुद्धिदेहादिभुवं अधिशयाना नाडीसहस्रसरणि-

How now does the attainment of spirit and bliss come to pass? Reflecting on this problem he said

***Sutra 17 :* By opening the centre[195, 196] there comes to pass the attainment of spirit and bliss.**

The centre is nothing else than the exalted *samvid*[197] because it is present as that which is innermost in the universe and because no [entity] possesses a true nature except when attached to its screen[197a] However, in the *māyā* stage, (*samvid*) has, in spite of this its character, concealed its true nature and has taken possession of the stage of *prāṇaśakti*[198]—in support of which we may cite the saying

At first *samvid*, it has transformed itself into *prāṇa*

[And lastly], resting while descending in the stage of *buddhi*, the body and the other [spheres of manifestation,[199] *samvid*] has followed the course of the thousands of *nāḍis*

मनुसृता । तत्रापि च [2]पलाशपर्णमध्यशाखान्यायेन [3]आब्रह्मरन्ध्रात् अधोवक्त्रपर्यन्तं प्राणशक्तिब्रह्माश्रयमध्यमनाडीरूपतया प्राधान्येन [6]स्थिता । [7]तत एव सर्ववृत्तीनामुदयात् तत्रैव च [10]विश्रामात् । एवंभूताप्येषा पशूनां [11]निमीलितस्वरूपैव स्थिता । यदा [12]तु [13]उक्तयुक्तिक्रमेण सर्वान्तरतमत्वे [15]मध्यभूता संविद्भगवती [16]विकसति यदि वा वक्ष्यमाणक्रमेण [17]मध्यभूता [18]ब्रह्मनाडी विकसति तदा [19]तद्विकासात् चिदानन्दस्य उक्तरूपस्य लाभः प्राप्तिः [20]भवति । ततश्च प्रागुक्ता जीवन्मुक्तिः ॥१७[22]॥

Now, (*saṁvid*) pauses there—preferably in the form of *prāṇa-śakti*—on the seat of Brahman in the middle *nāḍī* from *brahmarandhra* on to *adhovaktra*[19a, 1a] after the manner of the midrib of a Dhak tree leaf.[20] [That must be the place] because all functions do proceed from there and also come to rest there.

Although so constituted, the real nature of (*saṁvid*) remains, nevertheless, hid from the *paśus* But if, during the Yoga procedure alluded to there bursts open the exalted *saṁvid* which, as the innermost of the universe, forms the centre—then **there comes to pass the attainment,** that is to say, the getting, **of spirit and bliss** the nature of which has been described Hence the above-mentioned salvation in one's lifetime. [The same takes place] if, *in the course of* [*the method* referred to above] which will be dealt with [below],

मध्यविकासे [2]युक्तिमाह—

[3]विकल्पक्षय[4]शक्तिसंकोचविकास[5]वाह[6]च्छेदाद्यन्तकोटि[7]निभालनादय इह [8]उपायाः ॥ १८[9] ॥

[10]इह मध्य[11]शक्तिविकासे विकल्पक्षयादय उपायाः। [12]प्रागुपदिष्टपञ्चविध[13]कृत्यकारित्वाद्य[14]नुसरणेन सर्वमध्यभूतायाः संविदो विकासो जायत इति [15]अभिहितप्रायम्। उपायान्तरमपि [16]तु उच्यते—[17]प्राणायाममुद्राबन्धादिसमस्त[18]यन्त्रणातन्त्रत्रोटनेन सुखो-

there burst open *brahmanadi*[18] [16]• which [also] forms the centre

With reference to the Yoga method which leads to the opening of the centre, he said

Sutra 18 **: Herein the means are : [1] Disappearance of *vikalpa* ; [2] contraction and unfolding of *sakti* ; [3] cutting of [both] *vahas* ; [4] contemplating the *koti* of the beginning and that of the end; and [5] other [subsidiary expedients].**

Herein, that is, when the central *s'akti* is opening, **are disappearance of *vikalpa* and the other [expedients] the means.** The opening of *samvid*, which forms the centre of the universe, is accomplished by following the authorship of the fivefold process, etc [as] taught above This is the substance of what has [already] been expounded

पायमेव हृदये निहितचित्तः उक्तयुक्त्या स्वस्थितिप्रतिबन्धकं विकल्पं अकिंचिच्चिन्तकत्वेन प्रशमयन् अविकल्पपरामर्शेन देहाद्यकलुषस्वचित्प्रमातृतानिभालनप्रवणः अचिरादेव उन्मिषद्विकासां तुर्यतुर्यातीतसमावेशदशां आसादयति। यथोक्तम्—

विकल्पहानेनैकाग्र्यात् क्रमेणेश्वरतापदम् ।

इति श्रीप्रत्यभिज्ञायाम् ।

However, there is still another means mentioned. Shattering the foundation of all fetters by means of breath-control, bondage by the *mudras*[11] and the other [methods], one gains access to happiness. Within a short time [the Yogin] reaches the state of *samāveśa* which unfolds itself and becomes accessible, being conditioned by *turya* and *turyātīta*. [He succeeds in doing so] when,

[1] by means of the Yoga method alluded to, he is keeping *citta* directed on the heart,

[2] by becoming liberated from all sorrow whatsoever, he is banishing *vikalpa* which impedes cheerfulness,

[3] in virtue of seizing *avikalpa*, he is absorbed in contemplating his own *citpramātṛ* ship untarnished by the body and the other [physical constituents].

Thus it is said in the excellent *Pratyabhijñā*:

In giving up *vikalpa* and concentrating on one [only], one reaches gradually the stage of *īśvara* ship.

श्रीस्पन्देऽपि—

यदा क्षोभः प्रलीयेत तदा स्यात् परमं पदम् ।

इति । श्रीज्ञानगर्भेऽपि—

विहाय सकलाः क्रिया जननि मानसीः सर्वतो
विमुक्तकरणक्रियानुसृतिपारतन्त्र्योज्ज्वलम् ।
स्थितैस्त्वदनुभावतः सपदि वेद्यते सा परा
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी ॥

इति । अयं च उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायांप्रतिपादितत्वात् आदावुक्तः । शक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां

and in the excellent *Spanda* we read

> If wavering' would disappear then this would be the highest stage

Likewise in the excellent *Jñānagarbha*

> When O mother men renounce completely all the activities of *manas* and (thus) their dependence ends in flames
> Because they devote themselves to the activity of the organ of those that are saved—
> They experience thus established [in truth] through your power
> That highest state which flows with the nectar of never weakening imperishable happiness

Now, this means [of the disappearance of *vikalpa*] has been dealt with first because it is the principal one and is, therefore, taught in the doctrine of *pratyabhijñā* But in regard to the contraction of *śakti* and the

नैः प्रतिपादिताः तथापि आम्नायिकत्वात् अस्माभिः[4] प्रसङ्गात् प्रदर्श्यन्ते । बहुषु हि प्रदर्शितेषु कश्चित् केनचित् प्रवेक्ष्यतीति । शक्तेः संकोच इन्द्रियद्वारेण प्रसरन्त्या एवाकुञ्चनक्रमेण उन्मुखीकरणम् । यथोक्तं आथर्वणिकोपनिषत्सु कठवल्ल्यां चतुर्थवल्लीप्रथममन्त्रे—

पराञ्चि खानि व्यतृणत् स्वयंभू
तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षत्
[7]आवृत्तचक्षुरमृतत्वमिच्छन् ॥

other [means] they are, though not taught in the doctrine of *pratyabhijñā*, nevertheless communicated by us on this occasion because they belong to the sacred tradition[201] It is our opinion that if many [means] are listed everyone might through any one [of them] go [to salvation]

Contraction of *sakti* is concentration, through progressive drawing in, of the [*śakti*] that rushes through the gate of the senses As is said in the Atharva Upanishads,[202] in the *kathavallī*, in the first *mantra* of the fourth creeper* :

> The self existent (*svayambhū*) pierced the openings [of the senses] outward,
> Therefore one looks outward, not within himself (*antarātman*)
> A certain wise man, while enjoying immortality
> Introspectively beheld the Soul (*ātman*) face to face

* That is chapter

इति[1] । [3]प्रसृताया अपि वा [4]कूर्माङ्गसंकोचवत् [5]त्रासमये [6]हृत्प्रवेशवच्च सर्वतो [7]निवर्तनम् । यथोक्तं—"[8]तदपोद्धृते नित्योदित[9]स्थितिः" इति । शक्ते[10]र्विकासः अन्तर्नि[11]गूढाया [12]अक्रममेव सकलकरणचक्र[13]विस्फारणेन,

> अन्त[14]र्लक्ष्यो बहिर्दृष्टिः निमेषोन्मेषवर्जितः ।

इति । भैर[15]वीयमुद्रानुप्रवेशयुक्त्या बहिः [16]प्रसरणम् । [17]यथोक्तं कक्ष्यास्तोत्रे—

Or, again, [the contraction of *śakti* may be understood as] the universal bringing back of the escaped [*śakti*], comparable to the tortoise which, when frightened, draws in its limbs and retires into the interior [of its shell], as has been said·

> Where it is extracted [from the external world], there is repose in the eternal.

The unfolding of *sakti*,[202] that is to say, of the one hidden within, [results] from sudden bursting of all the circles of the organs.[203] To quote

> [This unfolding] is perceptible within [and is characterized] as looking outward without closing or opening of the eyes.[204]

The coming forth [of the organs results] from placing oneself into *bhairavamudrā*.[205] Thus it is said in the *Kakṣyāstotra*:

सर्वा शक्ती चेतसा दर्शनाद्या
स्वे स्वे [1]वेद्ये यौगपद्येन निष्वक् ।
क्षिप्त्वा मध्ये हाटकस्तम्भभूत
[2]तिष्ठन् विश्वाधार एकोऽवभासि ॥

इति । श्रीभट्टकल्लटेनापि उक्तम्—“ रूपादिषु परिणामात् तत्सिद्धिः ” इति । शक्तेश्च संकोचविकासौ नासापुटस्पन्दनक्रमोन्मिषत्सूक्ष्मप्राणशक्त्या [10]भ्रूभेदनेन क्रमासादितोर्ध्वकुण्डलिनीपदे प्रसरविश्रान्तिदशापरिशीलनम् । अधःकुण्ड-

If, through the power of your will you direct your sight and all the other *s'aktis*
Simultaneously to all sides within the centre to be known as entirely your own—
Then you appear as one [only] as the foundation of the universe
Being firmly established like a pillar of gold

Kallata, the great scholar, also has said

This is accomplished owing to the change in form etc

As for both, contraction and unfolding of *s'akti*, it is a question of intense preoccupation with that phase of the process in which the coming forth [of the organs] subsides. This ensues when the *kuṇḍalinī* ... ascends, [a phenomenon] induced, by degrees, through knitting of the eyebrows [and, moreover], in virtue of the subtle *prāṇas'akti* which develops gradually with the quivering of the nostrils. [Furthermore] it is a question of being filled with the feeling of (*s'akti's*) residence

लिन्यां च पेशुचक्ररूपायां प्रगुणीकृत्य शक्तिं तन्मूलतद्-अग्रतन्मध्यभूमिस्पर्शावेशः । यथोक्तं विज्ञानभट्टारके—

> वह्नेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।
> केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥

इति । अत्र वह्निः अनुप्रवेशक्रमेण संकोचभूः । विषस्थानं प्रसरयुक्त्या विकासपदं 'विषॢ व्याप्तौ' इति अर्थानुगमात् । वाहयोः वामदक्षिणगतियोः प्राणापानयोः छेदो हृदय-

in root, tip and middle,[187, 24] [an experience to be had] after properly arranging the *śakti*[209] in the *kuṇḍalinī*[186, 10] which dwells below in the form of a coil.*[216] Thus it is said in the *Vijñānabhaṭṭāraka*:

> Upon the middle between *vahni* and *viṣa* one should concentrate the *citta* of delight—[*citta*] that is isolated or full of *vāyu*, then one partakes of the beatitude of love.[211]

In this [citation] the fire is the hearth of the contraction that makes its appearance during the entrance [into the *mudrā*]. The *locus* of *viṣa* is the place of unfolding in virtue of the coming forth [of the organs] whereby the root *viṣ* † has the sense of *vyāpti*, ‡[212] as follows from an investigation into the meaning.

By **both** ***vahas*** ** we have to understand *prāṇa* and *apāna* of which one goes to the left and the

* That is in the form of a snake
† That is, 'to be active' 'to perform'
‡ That is 'universal pervasion'
** That is, 'the drawing ones', or, 'the flowing ones'

विश्रान्ति पुरःसरं अन्तः ककारहकारादिप्रायानच्कवर्णोच्चारेण [2]विच्छेदनम् । यथोक्तं [3]ज्ञानगर्भे—

अनच्ककृतायतिप्रसृतपार्श्वनाडीद्वय-
[5]च्छिदो [6]विधृतचेतसो हृदयपङ्कजस्योदरे ।
उदेति तव दारितान्धतमसः स विद्याङ्कुरो
य एष परमेशतां जनयितुं पशोरप्यलम् ॥

इति । आदिकोटिः हृदयम् । अन्तकोटिः द्वादशान्तः । तयोः प्राणोल्लासविश्रान्त्यवसरे निभालनं चित्तनिवेशनेन परि-

other to the right. **The cutting** of them signifies their interruption by the sounding of *anacka* sounds[211] within, especially *ka*, *ha* and the others. Before, however, the heart must have become tranquil. In the *Jñānagarbha* there is a passage to that effect:

> Should you, *in virtue of the effect of anackaka cut off the* pair of auxiliary *nadis* come forth by extension,
> And suppress *cetas*[212]—then blind darkness is dispelled [within you] and in the cave
> Where the lotus[213] of the heart is in bloom there sprouts forth
> That shoot of knowledge which, in the *pasu* even, is able to produce *paramesa* ship

The *koti* of the beginning is the heart, **the *koti* of the end** the fringe of the twelve.[214] **Contemplating** both [*kotis*] at the time the play of the breath has subsided, means intensive occupation with them made

शीलनम् । यथोक्तं विज्ञानभैरवे—

हृद्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः ।
अनन्यचेताः सुभगे ! परं सौभाग्यमाप्नुयात् ॥

इति । तथा—

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।
प्रतिक्षणं क्षीणवृत्ते. वैलक्षण्यं दिनैर्भवेत ॥

इति । आदिपदात् उन्मेषदशानिषेवणम् । यथोक्तम्—

उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ।

possible in that *citta* has come to a standstill. Thus it is said in the *Vijñānabhairava*

He who has his eyes fixed closely on the *ākāsa*[193] [19] of the heart, penetrates into the centre of the lotus cup,
And excludes all else from consciousness, will, O Beautiful One, partake of supreme joy

Moreover:

Howsoever and wheresoever to the fringe of the twelve one may turn the *manas*
[Its] activity diminishes from moment to moment and thus, in days, there develops something extraordinary[216]

[45] From the first verse follows [that one should be] busying [oneself] with the phase of unfolding. As is said in the *Spanda*:

One must know that here unfolding is involved; oneself must designate it as such.

इति स्पन्दे। तथा रमणीयविषयचर्वणादयश्च संगृहीताः। यथोक्तं श्रीविज्ञानभैरव एव—

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात्।
भावयेत् भरितावस्था महानन्दमयो भवेत्॥
गीतादिविषयास्वादासमसौख्यैकतात्मन।
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता॥
यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत्।
तत्र तत्र परानन्दस्वरूपं संप्रकाशते॥

इति। एवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकं अनुमन्तव्यम्। इत्येवमादयः अत्र मध्यविकासे उपायाः॥ १८॥

Under this [concept] are included tasting and the other [modes of perception] of the beautiful sense-objects. As is said in the excellent *Vijñānabhairava*

Out of the blossoming of bliss which savors of the pleasure caused by eating and drinking
(The Yogin) will bring forth a state of fulfilment [and] become one who [himself] consists of the great bliss
A Yogin who has reached union with that incomparable happiness which consists in enjoyment of song and the other sense objects,
Possesses identity in essence with that [great bliss] because his *manas* is gaining
Wherever there is joy of *manas*, there he may safely retain *manas*,
There the true nature of the highest bliss is shining forth

Thus, anything else also is to be sanctioned as far as it consists above all in that it fills one's own self

मध्यविकासाच्चिदानन्दलाभः । स एव च परमयोगिनः समावेश[2]समापत्त्यादि[3]पर्यायः समाधिः । [4]तस्य नित्योदित[5]त्वे युक्तिमाह—

समाधि[6]संस्कारवति व्युत्थाने भूयो भूयः [7]चिदैक्यामर्शात् नित्योदितसमाधिलाभः ॥ १९[8] ॥

[9]आसादितसमावेशो योगि[10]वरो व्युत्थाने अपि समाधि[11]रससंस्कारेण क्षीब इव [12]सानन्दं [13]घूर्णमानो [14]भावराशिं शरदभ्र-

with bliss.[217] With such and similar means we are concerned here in the opening of the centre

From opening of the centre results attainment of spirit and bliss, and this is nothing else but the *samādhi* of the highest Yogin, for which we have as alternative terms besides others *samāveśa* and *samāpatti* With reference to the Yoga method for producing the permanency (of *samādhi*), he said

Sutra 19: **In *vyutthana*[87] which shows the after-effects of *samadhi* one approaches more and more permanent *samadhi* through meditating on one's identity with *cit*.**

Just like one intoxicated, staggering from joy under the impression of the savor of *samādhi*, the true Yogin who has attained *samāveśa* will, even in *vyutthāna*, behold the [whole] mass of entities dissolve in the

युक्त्या प्रवेशः चिद्रसाश्यानताप्रथनात्मा समावेशो जायते [2]ईति सबाह्याभ्यन्तरः अयं नित्योदितसमावेशात्मा मुदो हर्षस्य वितरणात् परमानन्द[3]स्वरूपत्वात् पाश[4]द्रावणात विश्वस्य अन्तः [5]तुरीयसत्तायां [6]मुद्रणात च [7]मुद्रात्मा क्रमोऽपि सृष्ट्यादि-क्रमाभासकत्वा[8]त् [9]तत्क्रमाभासरूपत्वात् च [10]क्रम इति अभि-धीयत [11]ईति ॥ १९[12] ॥

given an impetus to. [The latter] is *samāveśa* whose essence consists in the spread [of objects] which have not lost the savor of *cit*[67] [The penetration] proceeds—if understood as immediately present—'from the internal' whose real nature consists in *citi-śakti* 'into the real nature of the external,' that is to say, into the totality of sense-objects appearing as the 'this' (*idantā*).[68]

'This *mudrākrama* is connected with the external and the internal at one and the same time,' that is, it consists in lasting *samāveśa* It is called *mudrā*,

[1] because, in respect of its true nature, it consists of the highest bliss inasmuch as it grants *mud*, *i e*, joy;

[2] because it puts the fetters to flight (*drā*); and

[3] because it locks (*mudray*) the universe within, that is, in the reality of *turīya*

But *krama* it is called

[1] because it causes emanation and the rest of processes to appear one after the other (*krama*) and

[2] because it [itself] consists in their successive (*krama*) appearance

इदानीमस्य समाधिलाभस्य फलमाह—

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपूर्णाहन्ता-वेशात् सदा सर्वसर्गसंहारकारिनिजसंविद्देवता-चक्रेश्वरताप्राप्तिर्भवतीति शिवम् ॥ २०[1] ॥

[2]नित्योदिते समाधौ लब्धे सति प्रकाशानन्दसारा [3]चिदाह्लादैकघना महती मन्त्रवीर्यात्मिका सर्वमन्त्रजीवितभूता पूर्णा पराभट्टारिकारूपा या इयं अहन्ता अकृत्रिमः स्वात्मचमत्कारः

Now he designates as the fruit of the attainment of *samadhi*

***Sutra 20*: Shiva, saying: Then—as a result of penetrating into the perfect self (*ahanta*) which, in essence, is the bliss of light and, in its character, the great *mantra*-power—there follows obtaining of lordship over one's inborn circle of the deities of consciousness which works continually the emanation and re-absorption of the universe.**

It is presupposed that lasting *samadhi* has been attained. Here now we are concerned with **the self (*ahanta*)**, that is, the genuine *camatkara*[160] of [one's] own nature. [The self], **in essence, is the bliss of light,** *i.e.*, mere comfort in spirit, **in its character, the great *mantra*-power,** that is to say, the inner vital energy of all *mantras*. **Perfect** means in the form of the high

तत्र आवेशात्[1] सदा कालाग्न्यादेः चरमकलापर्यन्तस्य विश्वस्य यौ सर्गसंहारौ विचित्रौ सृष्टिप्रलयौ तत्कारि यत् निजं संविद्देवताचक्रं तदैश्वर्यस्य प्राप्तिः आसादनं भवति। प्राकरणिकस्य परमयोगिन इत्यर्थः। इति एतत् सर्वं शिवस्वरूपमेवेत्युपसंहार इति संगतिः। तत्र यावत् इदं किंचित् संवेद्यते तस्य संवेदनमेव स्वरूपम्। तस्यापि अन्तर्मुखविमर्शमयाः प्रमातारः तत्त्वम्। तेषामपि[10] विगलितदेहाद्यु-

Bhattārikā[140] ***Should one penetrate into [the self],*** **there follows** for the true Yogin, whom we are concerned with here, **continually obtaining,** *i e*, getting, **of lordship over one's inborn circle of the deities of consciousness** which works **emanation and re-absorption**—creation and dissolution in their varied manifoldness, or, emanation and re absorption of the universe from *Kālāgni* on till the last *kalā*[141] This is the meaning Thus, the summary of the truth is expressed in the following words This universe is, in its true form, nothing other than Shiva himself That is the grammatical construction

As soon as this (universe) is being brought a little to consciousness, then [this] becoming conscious is nothing else but its true form The subjects of consciousness, however, formed as they are of the meditation that is directed inward, are its true nature

पाधिसंकोचाभिमाना अशेषशरीरा सदाशिवेश्वरतैव सारम् । अस्या अपि प्रकाशैकसद्भावापादिताशेषविश्वचमत्कारमयः श्रीमान् महेश्वर एव परमार्थः । न हि पारमार्थिकप्रकाशावेशं विना कस्यापि प्रकाशमानता घटते । स च परमेश्वरः स्वातन्त्र्यसारत्वात् आदिक्षान्तामायीयशब्दराशिपरामर्शमयत्वेनैव एतत्स्वीकृतसमस्तवाच्यवाचकमयाशेषजगदानन्दसद्भावापादनात्

Furthermore, the *sadāśiva-īśvara*-ship in which the self-conceit[181] of limitation—which conditions the body and the other physical constituents—has faded away and whose body is the universe, is the essence of these (subjects of consciousness) And, finally, the highest reality of that (*sadāśiva-īśvara*-ship) is the blissful great Lord himself consisting as he does of the *camatkāra* of the entire universe which becomes manifested through the [divine] light, the only reality [in existence] For, nothing may become manifest except it enter into the real [divine] light.

And the highest Lord * lets bliss flow without bounds because, due to his perfection, he is free from all desire after having brought it to pass that in whatever is alive there is bliss [All living things, to be sure], are made up of nothing else but the objects and subjects of the [eternal] word.[167] Since sovereignty of the will constitutes his inmost nature, that (highest

* This is, the perfect Yogin who is identical with Shiva

परं परिपूर्णत्वात् सर्वाकाङ्क्षाशून्यतया आनन्दप्रसरनिर्भरः । अत एव अनुत्तराकुलस्वरूपात् अकारात् आरभ्य शक्तिस्फाररूपहकलापर्यन्तं यत् विश्वं प्रसृतं क्षकारस्य प्रसरशमनरूपत्वात् तत् अकारहकाराभ्यामेव संपुटीकारयुक्त्या प्रत्याहारन्यायेन अन्तः स्वीकृतं सत् अविभागवेदनात्मकबिन्दुरूपतया स्फुरितं अनुत्तर एव विश्राम्यति । इति शब्दराशिस्वरूप एव अयं अकृतको विमर्शः । यथोक्तम्—

Lord) has made these [objects and subjects] entirely his own through mastery of the whole throng of *maya* sounds from *a* to *kṣa*[169] in meditation

Thereupon, the universe come forth, becomes *tranquil in the highest [reality]* [We mean the universe] which begins with the sound *a* whose true nature *exhibits itself in the highest [reality], i.e., in akula,* and which ends with the sound *ha*[5] that consists in the unfolding of *sakti*, while the sound *kṣa* represents the quieting of the coming forth [To wit, the universe becomes tranquil when, by the Yogin, it has really] been appropriated at heart in the manner of *pratyahara* by forming a cup of both sounds, *a* and *ha*, after it has flashed as the *bindu*[25] that subsists in the consciousness of unity Such is the true meditation made up of the throng of sounds As is written

प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः ।
उक्ता च सैव विश्रान्तिः सर्वापेक्षानिरोधतः ॥
स्वातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि च ।

इति । एवं च अहन्ता सर्वमन्त्राणां उदयविश्रान्तिस्थानत्वात् एतद्बलेनैव च तत्तदर्थक्रियाकारित्वात् महती वीर्यभूमिः । तदुक्तम्—

तदाक्रम्य बलं मन्त्रा . . . . . ।

इत्यादि,

. . . . . ते एते शिवधर्मिण ।

Quieting down of the divine light in the self one calls being an Ego (*ahaṁbhāva*)
And quieting down it is called because perception of the universe is impeded [thereby]
[Likewise they speak of it as] sovereignty of the will, primary doership and *is vara* ship.

Again, this self (*ahantā*) represents the stage of the great power because all *mantras* proceed from and come to rest in it and because it calls forth, by means of these (*mantras*), activity with any object whatever [as aim]. This has been said in the excellent *Spanda* in the passage beginning:

After the *mantras* have taken possession of this power . . . .

and closing by saying:

. . . those who walk in the law of Shiva.

इत्यन्तं श्रीस्पन्दे । शिवसूत्रेषु अपि "महाह्रादानुसंधानात् मन्त्रवीर्यानुभवः" इति । तदत्र महामन्त्रवीर्यात्मिकायां पूर्णाहन्तायां आवेशो देहप्राणादिनिमज्जनात् तत्पदावाप्त्यवष्टम्भेन देहादीनां नीलादीनामपि तद्रसाप्लावनेन तन्मयीकरणम् । तथा हि—देहसुखनीलादि यत् किंचित् प्रथते अध्यवसीयते स्मर्यते संकल्प्यते वा तत्र सर्वत्रैव भगवती [18]चितिशक्तिमयी

In the *S'ivasūtras* also we read:

> Being intent on *mahāhrada*[95] one becomes conscious of *mantra* power—*Unmeṣa* 1, *sūtra* 22

Here, then, **penetrating** into the perfect self (*ahantā*) which, in essence, is the great *mantra*-power, is nothing else than the process by which one becomes this (perfect self) [It takes place] in virtue of the immersion of the body, life and the other [physical constituents] by being confident that one will reach the stage (*of the perfect self*) and thus *immersing in its savor*[97] the body and the other [physical constituents], indeed, even the blue with its co-ordinate factors For, whatever extends, is known for certain, is stored in memory or is desired—[whether it be] the body, pleasure, the blue and so forth—throughout it all the manifestation that consists in the exalted *citi-s'akti* shows itself represented as a screen[98] Is it not said:

प्रथा [1]भित्तिभूतैव स्फुरति। "तदस्फुरणे कस्यापि अस्फुरणात्" इति उक्तत्वात्। केवलं [2]तथा स्फुरन्त्यपि सा [3]तन्मायाशक्त्या [4]अवभासितदेहनीलाद्युपरागदत्ताभिमान-वशात् भिन्नभिन्न[5]स्वभावा इव भान्ती ज्ञानसंकल्पाध्यवसायादि-रूपतया मायाप्रमातृभिः अभिमन्यते। वस्तुतस्तु एकैव असौ [6]चितिशक्तिः। [7]यथोक्तम्—

> या [8]चैषा प्रतिभा तत्तत्पदार्थक्रमरूषिता।
> अक्रमान[9]न्त[10]चिद्रूपः प्रमाता [11]स महेश्वरः॥

. Then, if it does not flash, nothing [at all] flashes

True, (*citi-śakti*) becomes manifested only in this way [i e, as a screen] But, due to self conceit—which, conditioned [logically] by its *māyā śakti*, is being effected [empirically] through that obscuration which is a result of the appearance of the body, the blue and the other [physical constituents]—it seems as if (*citi śakti*) were of a differentiated nature altogether

For that reason also (*citi-śakti*) is being looked upon as [differentiated] by the *māyā* subjects just because these latter are made up of knowledge, will, resolution and the other [psychical functions of limited subjects] *In reality, however, citi-śakti is one only* As is said

> And this reflection, strewn with the [eternally] alternating individual concepts, is nothing other than
> The great Lord, the [highest] knowledge subject that consists of changeless, infinite spirit

शक्ता ज्ञातुं नेश्वरप्रत्यभिज्ञा-
मुक्तस्तेषामेष तत्त्वोपदेशः ॥

समाप्तमिदं प्रत्यभिज्ञाहृदयम्

कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविन
श्रीमतो राजानकक्षेमराजाचार्यस्य

शुभमस्तु

Some have experienced the descent of *śakti* wrought by the savior,
But from want of study are unfit for keen arguments,
And, hence, incapable of understanding the doctrine of recognizing the Lord [within]
For these has been given this instruction in the truth

Concluded is the *Pratyabhijñāhṛdaya*

The Composition is the work of the blissful teaches Rājanaka kṣemaraja who has depended on the lotus feet[?] of the blissful Abhinavagupta the best among the venerable great Shivaite teachers.



NOTES

1 *Pratyabhijñā* (i e, 'recognition') is the doctrine which leads a person to become aware again of the fact that the individual soul (*paśu* or *jīva*) is identical with the universal Soul (*pati*, Shiva, *Īśvara*, etc) The word is employed to designate the Kashmirian form of Shivaism, particularly the religious philosophical system for which Kashmir Shivaism is noted The system appears under this name in Madhava s *Sarvadarśanasaṁgraha* as the eighth among the sixteen systems mentioned In this work it is distinguished from the rest of Shivaite systems, *viz* Nakulīśapāśupata darśana, Shaivadarśana and Raseśvaradarśana

Other designations of the same system are Trika and Spanda (erroneously distinguished from Pratyabhijña by Bühler in *Detailed Report of a Tour in Search of Skt MSS*, 1877, and still so by Winternitz, *Geschichte der Indischen Literatur*, 3 B p 445 Cf Chatterji, *K Sh*, p 7 and Iyengar, *ShSV*, 36) For further designations of the system consult Chatterji, *K Sh*, p 1 f

2 Shiva s five *kṛtyas* (i e, transactions, functions, deeds) are characteristic of a doctrine propounded also by the Shivaism of the Tamil South (cf, *e g*, Schomerus, *H M* notes 16 and 20) The doctrine is met with likewise in the Shaiva section of the *Sarvadarśanasaṁgraha* (cf Deussen, *G Ph*², 1, III, p 317), The *kṛtyas* are the following

(a) *Sṛṣṭi* = ejection, emanation Creation is the usual but inexact translation

(b) *Sthiti* = stabilitating maintenance

introduction to the *sutras*, be it as a stereotyped formula or be it for the sake of a fiction

With respect to the situation here one might see an indication of *sūtras* and commentaries being by different authors in that several *sūtras* contain not one but two or three explanations The same holds true in some of the *Shivasutras* by Vasugupta which Ksemaraja has commented Different explanations presuppose doubts in regard to the original sense of the *sūtra* which would be superfluous had the commentator composed them himself Cf note 28

9 *Svatantra*, really 'that which has itself as foundation' Thus it comes to mean not presupposing anything, absolute and, finally, free, of sovereign will

10 The term *siddhi* (*i e* reaching the destination, being accomplished, perfected) here includes both *sṛṣṭi* and *saṁhāra* Cf note 2

11 The *tattvas* (singular *tattva*, meaning 'suchness' or principle), thirty six in number, are the entities into which Shiva, as the universe differentiates himself in *sṛṣṭi* The concept has been taken over from the Sāṅkhya The latter recognizes twenty five *tattvas* which have been transferred unchanged by the Trika system, but have then been supplemented by eleven more Ascending from the *prakṛti* and from *puruṣa* as the highest principles of the Sāṅkhya, to *Shivatattva*, the highest of the Trika the *tattvas* are the following

(*a*) Five principles connected with the limitations of the subject They are called *kañcukas* because they cover like 'sheaths the knowing subject hinder and limit it in its activity and thus allow Shiva to become *puruṣa* They are

- i *Kala*, *i e*, time the limitation in respect of duration [*tattva* No 26]
- ii *Niyati*, *i e*, restraint, restriction, the limitation in respect of spacial expansion [*tattva* No 27]
- iii *Raga*, *i.e.*, inclination the limitation in respect of interest [*tattva* No. 28]

iv *Vidyā*, i e, knowledge, the limitation in respect of knowing [*tattva* No 29]

v *Kalā*, i e, art, the limitation in respect of authorship or efficacy [*tattva* No 30]

(*b*) *Māya*, as the universally limiting principle superior to the five *kañcukas* [*tattva* No 31] (*Maya* is also understood as the sixth *kañcuka*, so Abhinavagupta, *P V*, 17, 24, Chatterji, *K Sh*, p 75)

(*c*) Five principles of the all comprehending unlimited subject object They are

i *Vidyā*, i e, knowledge, in contradistinction to the *kañcuka* of like name, called usually also *suddhavidyā*, i e, pure knowledge [*tattva* No 32]

ii *Isvara*, i e, Lord [*tattva* No 33]

iii *Sadāsiva*, i e, 'ever benevolent [*tattva* No 34] (The last two terms testify to the fact that popular names for Shiva have found their way into the philosophic nomenclature)

iv *Sakti* (see note 6) [*tattva* No 35]

v Shiva [*tattva* No 36]

On the meaning of these five highest principles and their mutual demarcation Chatterji, *K Sh* pp 51 53 and 61 75 gives astute information

True, there are only 34 principles from *sadasiva* to the earth (*bhūmi* or *ksiti*, the first and lowest principle which represents the solid bodies and, being farthest removed from Shiva, the greatest materialization) In this passage the author has the development of the universe begin with the 34th principle, since he deems the two highest *tattvas*, *sakti* and Shiva, too far removed from the process of the world Chatterji, *K Sh*, p 65, n 1 adduces some more passages from other texts in support of this contention

12 The universe is not created, but emerges from where it has been potentially Cf note 2

13 The world rest between *saṃhāra* and *sṛṣṭi* (cf note 2) is meant

14 The term *pramātṛ*, *i e*, the measuring one, signifies the subject of knowledge The highest *pramātṛ* is *Paramaśiva*, 'the highest Shiva'

15 Here, the *śakti* defined in note 6 is called *parāśakti*, 'the highest *śakti*,' to distinguish it from its innumerable subsidiary *śaktis* by means of which it permeates the universe and causes everything salvation and bondage, good and evil

16 '*Bhaṭṭāraka* is an honorable surname of gods and eminent human personages As we see on p 8a *Śivabhaṭṭāraka* is distinguished from *Paramaśiva*

17 Meant is the enchained Soul In the same sense the Śvetaśvatara Upanishad 4, 9 speaks of the 'other'

18 *Māyā* (cf note 11, *tattva* No 31) or *māyā śakti* is the power which, like all other principles emanates from the *śakti* of Shiva It brings the subject of knowledge under limitation through the five *kañcukas* (cf note 11, *tattva* Nos 26 30) and substitutes for the luminous consciousness of identity the dark illusion of separation

19 The term *prakṛti*, otherwise of no importance in our text (the word appears only here in reference to the Trika) refers, according to Chatterji, *K Sh*, pp 50 and 87 ff, to the limited object Together with the limited subject, *puruṣa*, it becomes manifested under the influence of *māyā* and its *kañcukas*

20 The objection is raised from the point of view of the Vedanta.

21. *Pramāṇa*, *i e*, measure denotes the means of knowledge

22 *Prameya*, *i.e*, that which is to be measured, signifies the object of knowledge Cf note 14

23 The editors of the present text comment in a footnote very pointedly on this passage, making use of the following simile 'When the sun shines forth there is no need of another light' Consciousness is the ultimate that which cannot be proven further It requires no higher evidence since it encompasses all proof

24 This work appears in Ksemaraja, *ShSV* under the name of *Trikahrdaya*

25 The word *kala* has many meanings In this place it does not possess the common meaning (cf note 11, *tattva* No 30) With the adjunct *baindavi* (derived from *bindu, i e*, the spark situated in the mystic central cavity of the human microcosm and identical with Shiva) it must signify as much as *Svatattva* Ksemarāja, *ShSV*, 78, 5, employs *kala* (*i e*, particle) in the sense of *tattva* In the fourth appendix to our text *baindavi kala* is defined as *svātantryasakti* (*i e*, *sakti* of absoluteness) This is fundamentally in harmony with our interpretation Iyengar, *ShSV*, 247, translates in the citation given in this work also the two words by 'ray of the moon' In a footnote he says by way of explanation 'The ray of the moon, *i e*, consciousness, asserts itself in the very attempt to disprove it It is an ultimate fact' Cf note 32

26 The term *rasya*, *i e*, the savory or palatable, stands for the whole phenomenal world One sensation represents all

27 The *siddhis* (singular *siddhi*, meaning achievement, success, perfection, magic power) are the powers and boons that are being lavished upon the Yogin who is on the road to the highest goal which consists in salvation A passage from the *Svacchanda* belonging to the *Āgama* literature (cf note 128) and cited by Ksemarāja, *ShSV*, 125, 1 3 may illustrate this point 'He strikes terror into Brahman, Visnu and Indra, the gods who rule over the perfect ones, over demons and serpents—and he liberates them therefrom He blesses and curses them The pride of death he lays low, even the mountains he causes to tumble However, in the passage of our text, the idea of salvation is included in the concept *siddhis* In the narrower sense of the term, the latter are designated by *bhoga*, that is, enjoyment

28 Introduced by '*api ca*' we face another explanation of the first *sūtra* The author employs other conjunctions besides this one, as '*atha ca* and '*kim ca*', for the same purpose cf p 19b and Ksemaraja, *ShSV*, 7, 2 and 8, 7

29 *Nila* (i e, blue, the blue color) is representative of all external sensations Cf *rasya* in note 26

30 Of all inner sensations *sukha*, pleasure, is representative Cf notes 26 and 29

31 *Prana* (i e, breath, breath of life, life) indicates animal soul life

32 Different from the first explanation, the universe here is thought of merely as the object which is composed of the constituents just mentioned

33 *Āvesa* is the same as *samāvesa*, cf note 5

34 Ksemaraja, *ShSV*, 37, 10 f also cites the verse and adds the significant words 'From being attentive to the vanishing of the difference between subject and object he derives bliss which consists in divine wonder That is the beatitude of his *samādhi*' Cf note 5

35 'And so forth' (Sanskrit *ādi*) must refer to form, consult p 3a

36 *Here and in the following sūtra we have a polemic* against the Bhedavāda or the Dvaitadarśana This is the doctrine of two principles, the Indian dualism, which asserts the non identity of subject and object, or of the universal and the individual souls For the genesis of the philosophic movement in Kashmir as well as for the development of the system the opposition to the Dvaita was *of determining significance*

Vasugupta, the founder of the Kashmirian Shivaism, received a revelation from Shiva Legend has it (cf Iyengar, *ShSV*, 243 4) that in this act of grace Shiva was led by his resolve not to have the tradition of the secret knowledge cut off in the world that had fallen prey to the doctrine of Dvaita

In this connection we *might make mention of the tradition* according to which Śankara in his travels came near Kashmir The activity of this greatest of India s monists falls into the first half of the ninth century and comes therefore at the same time as the appearance of Vasugupta (cf Chatterji, *K Sh*, p 23) Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf Farquhar, *O R L I*, p 198)

However, it is difficult to determine which rival system our author may have had particularly in mind—whether the Sāṅkhya proper or the Viśiṣṭādvaita or other Shivaite systems professing a stricter dualism According to Chatterji, *K Sh*, p 8 ff, the *Śaivāgamas* taught in reality a dualism and the *Śivasūtras* were revealed exactly for the purpose of dispelling the error of dualism and establishing the truth of monism The *Śaivāgamas* are Shivaite works which the followers of the Trika uphold as authoritative and interpret monistically

37 There is a distinction between *upādāna*, *i e*, *causa materialis* and *nimitta*, *i e*, *causa efficiens* Cf Garbe, *S*², p 293,

38 In the Indian silhouette play, *bhitti* is the screen upon which the silhouettes of the figures appear being set in motion by one single player behind the screen The light is thrown on to the screen from the stage Shiva is compared with the player, the world process with the play of the figures which he handles The Sāṅkhya also knows this simile cf Deussen *G Ph*², p 449 and 460 (*Sāṅkhyakārikā* 42 *naṭavat* 59 *nartakī*) For further elaborations of this simile cf Kṣemarāja *ShSV* 89, 5 ff and in connection with it the footnote on p 377 of Iyengar *ShSV* It is easy to understand that one chose images and comparisons from the field of theatricals in connection with a God who appears in the sacred legend mainly as the great dancer consult also Schomerus *H V*, note 20 Shiva as dancer Yogamuni on *Paramarthasara*, 1 and 5 Shiva as actor Chatterji *K Sh*, p 45 paraphrases '*svabhittau* (*i e*, 'on its own wall') with 'in Himself as the basis of the universe

39 This is another simile in vogue among these philosophers because it supports the point of view of Advaita (monism) Cf Barnett, *P Abh*, pp 721 and 723, and Bhandarkar, *V S*, p 129

40 The term *avasthita* denotes that which is in a certain *avasthā* or *avasthāna*, that is, condition What appears as the universe is nothing but an *avastha* of Shiva See Barnett, *P Abh*, p. 728, stanza 26 'As syrup, molasses, jaggery, sugarballs candy,

etc are all alike juice of the sugar cane so the divers conditions (*avasthā*) are all of *sambhu*, the Supreme Self'

Consult also note 7 on p 6 of our text 'From the *Āgama* literature we know seven *pramatars* as subjects (*grāhaka*) They are (1) Shiva, (2) the *mantramaheśvaras*, (3) the *mantreśvaras*, (4) the *mantras*, (5) the *Vijñanākalas*, (6) the *pralayakalas*, (7) the *sakalas*' Cf notes 44, 46 47, 50, 52 7

41 The manifoldness of the universe comes about in the following way When, in the evolutionary process, Shiva as *pramatṛ* descends stage by stage—here seven or eight—he suffers greater and greater limitation There corresponds in each stage to the more or less limited *pramātṛ* belonging to it a just as limited *prameya* The world is as wide or as narrow as the mind that contemplates it To this we must add that not merely in the highest, but also in every other stage *pramātr*, and *prameya*, are in reality regarded as identical

42 The term *aucitya* means being accustomed, or habit The thinkers who chose this term for the relation of subject and object must have had an inkling of our present knowledge that the organs develop in their contact with and adjustment to the peculiarities of external stimuli

43 If, viewing one s own psychological existence as a whole, one says 'I am this' one identifies the self (*ahantā*) and the 'this (*idanta*), but at the same time differentiates them also For, now it is the 'I that is predominant in consciousness, and then it is the 'this' The same holds true with Shiva and the universe, with *pramatr* and *prameya*, in the various stages Consult Chatterji s lucid explanations in *K Sh*, p 61 ff

In the stage of *Sadaśiva* the 'this becomes subordinated to the self in the consciousness of the *pramatr* See Chatterji, *K Sh*, p 67 and Barnett, *P Abh*, p 724, the commentary to stanza 14

44 Already in this stage, Shiva does no longer appear as *one pramatṛ*, but as many *pramatars* They are under the leadership of *Sadāśiva* and are called *mantramaheśvaras* (i e, great Lords

of the *mantras*), superhuman beings like the Rishis They are, presumably, a product of popular Shivaism in which the magic formula (*mantra*) plays an important role

45 Here, self and 'this' are perfectly balanced, one against the other (cf note 43) The 'this', according to Chatterji, *K Sh*, p 69 ff, is dominating over the self in this stage, while in the following only the balance is observed We grant that syntactically the 'this' precedes the self in our passage

46 Confer note 44 That they belong to a lower stage is indicated by the omission of the epithet *mahat*, meaning great

47. Confer notes 44 and 46 They are also called *vidyesva ras* (Barnett, *P Abh*, p. 724)

48 Presumably, the same is applicable to *Anantabhattaraka* (i e, 'the infinitely great Lord) as we remarked already in note 11 in the case of *Sadasiva*

49 The term *sākha* (i e, branch) applies to a school of philosophers or to the followers of a *guru* (i e, teacher) The latter whispers the *mantra* of his *sakha* into the ear of the student when he is being initiated The *mantra* constitutes the initiation formula

50 The phases of *mantras*, *mantresvaras* and *matramahesvaras* designate so many stations which the Yogin on his path to salvation has to go through Confer Ksemaraja, *ShSV*, 124, 9 f 'When by stages, the worth (and power) of the *mantras*, *mantresvaras* and *mantramahesvaras* is attained, there springs up the capacity for another creation, that is to say, one becomes the architect of (a universe) to be modelled according to one s own wishes'

51 The concept *sāra* (i e, nucleus) corresponds to our potentiality in this case The nucleus of a being is its potentiality, or, what may become of it

52 He who rid himself of the organs (*kala*) by means of knowledge is called *vijñanākala* *Kala* here is used in a third meaning to be kept distinct from the two other meanings (cf notes 11 and 25) The term refers to the organs by which the soul is

fettered to the world or by which it clings to the world Whether *our system, like that of the Pāśupata sect (cf Bhandarkar, V. Sh.*, 122), understands by it all *tattvas* from 1 to 23 remains obscure though it seems probable

There is no unanimity among the texts as to the classification of the *Vijñānākalas* in the hierarchy of the different *pramātars* On the authority of Barnett, *P. Abh*, p 724 (commentary to stanza 14) the concept *vijñanākala* comprises all of the three classes named above, *viz*, *mantramaheśvaras*, *mantreśvaras* and *mantras* Though it seems as if our passage in question separates the *vijñānākalas* from these classes it may be due merely to the somewhat obscure way of stating it That Ksemarāja shares the view of Abhinavagupta, his teacher, which was just stated, is plain from the passage on p 12a

53 This qualification *is due to the doctrine* of the three *malas* *Mala* means dirt, soiled garment This *mala* dulls the individual soul and keeps it from recognizing its identity with Shiva One distinguishes the following *malas*

(*a*) *Āṇavamala* is the primary *mala* (*mūlamala*) on which depend the following two kinds This *āṇavamala* is that species of *mala* which transforms the soul into an *aṇu* (*i e*, atom, a small, limited and, hence, individual entity) *It is* the evil of individuation

(*b*) *Māyāmala* (*i e*, the *mala* of *māyā*) is the *mala* that gives to the soul its bodily form

(*c*) *Karmamala* (*i e*, the *mala* of action) is the *mala* which enchains the soul by *good and* evil action In one word, *kārmamala* is *karma* (cf Bhandarkar, *V S*, 130)

In *our passage* the *vijñānākalas* are said to be such as are free from the third *mala*, at least in as *far as they do not* accumulate any new *karma* But in this matter also there is no unanimity See Barnett, *P Abh*, p 724, where the *vijñānākalas* appear as entirely free from *mala* 2 and 3, corresponding to their equation with the higher *pramātars* (cf note 52)

54 Our author is of opinion that they still have a connection with the *karma* of former existence The verb *pari ci*, *i e*, to heap up, is intelligible thus only

55 Subordinated to the *pralayakalas* (see note 56) are the *sakalas* *Sakala* is one who still retains his organs, he is subject to all three *malas*

56 Subordinated to the *vijñanākalas* are the *pralayākalas* or *pralayakevalins* *Pralayakala* is one whose organs have been destroyed in the dissolution of the world (*pralaya* is the same as *samhāra*, cf note 2) We are forced to conclude, however, that these organs have not been destroyed altogether, because they appear again in a new *srsti* The *pralayakalas* are *pramātars* of the void (*sūnya*) because their world is in a state of dissolution According to Bhandarkar, *V Sh*, 125, they are free from *mala* 2, but bound by *mala* 1 and 3

57 After having discussed previously the evolutionary stages from the *mantramahesvaras* down to the *sakalas*, the author now returns to the beginning concluding this section with an account of the two stages lying above the *mantramahesvaras* taking them in their reversed order Immediately such an arrangement of the material might seem perplexing Yet it may be justified on the ground that these two uppermost stages are to be represented as fundamentally different from all the rest In fact they are really no stages of manifestation at all being eternal in virtue of their remoteness from *srsti* and *samhāra* (cf note 11) With them the plurality of *pramatars* has ceased to exist Shiva appears as one only, in harmony with his true nature

On the lower of the two stages he is called *Sivabhattaraka* But this stage corresponds to what is otherwise known as *saktitattva* (cf note 11) See also p 2b where *sakti* and *Sivabhattāraka* are designated as 'not distinct'

58 After all the two eternal principles *Sivatattva* and *saktitattva* are included here, thus bringing the number up to 36

59 The verb *sphur* means to palpitate, be agitated, but also to sparkle flash Because of this double meaning the verb is

especially adapted to the simile of waking from sleep, illustrating the fundamental cosmological idea of this system In this respect *sphur* resembles *ud mil* and *ud mis*, both of which verbs mean to open one s eyes *Unmil* occurs on pp 1b, 5b 6a, etc., *unmiṣ* on pp 1b 2b 40a, etc When Shiva opens his eyes, the universe unfolds itself Should he close his eyes, the universe is drawn back in again Indeed, this is more than a mere simile The process of the world *is* nothing else but such an experience of the infinite universal spirit Cf the first stanza of Kallata s *Spandakarikās* ' He who causes the world to rise when opening his eyes and causes it to set when closing his eyes—him we praise '

These psychological analogies to metaphysical doctrines have their immediate foundation in the analysis of sensory experience as we find it in connection with the Saṅkhya Consult Chatterji, *K Sh.*, p 94 ff and what he says about *buddhi* on p 103

60 The highest Shiva, *paramasiva*, is the more popular designation of the absolute

61 Transcendency and immanency *Paramasiva* unfolds himself by the power of his *sakti* as the universe (immanency) But this is only *one* aspect of himself In reality, he reaches far beyond into infinity

62 The noun *cetana* is derived from the same root as *cit* and *citi* (cf note 7) and means consciousness spirit Elsewhere (cf Garbe *S*[2], p 279) it is used synonymously with the two other terms Here however, it is distinct from either and stands for *cit* when in the condition of limitation

63 The process of manifestation sets in with the rise of a polarity between subject and object in that sole reality which had been, up to that time, completely at rest Subject and object separate and, for the present, the object becomes repressed by negating it The universe disappears before the eye of the highest *pramatr* (cf Chatterji, *K Sh* p 62 ff) Hence, ' the void, the absolutely void ' (*sūnyatisunya*) which, however, has nothing to do with the ' void ' discussed in note 56

64 *Cit* is isolated in as far as during this phase it lacks any object It is to this situation that the two terms *akhyati* (*i e*, non consideration) and *anasritasiva* (*i e* 'Shiva who is attached to nothing) have reference

65 There are 240 worlds (*bhuvana*) according to Barnett, *P Abh*, p 741 On p 721 he describes these worlds as 'of various shapes being round, square, triangular and of the form of crescents and umbrellas

66 According to Barnett, *P Abh*, p 729 *bhava* (*i e*, entities) are the subjects and objects which go to make up the finite universe

67 The word *rasa* means both, taste *and* juice and the passage therefore really reads ' they distinguish them selves in that their *cit* juice is not dried up In this connection we might point to the fact that the gustatory nerve reacts only towards solutions

68 In citations taken from *Āgamas* and *Tantras* there often appear feminine vocatives This is due to the fact that the doc trines expounded in these works are frequently cast in the form of a dialogue between Shiva and his wife. On *Āgama* cf note 128, on *Tantra* note 130

69 The word *bhairava* a derivative from *bhiru* means horrifying Generally it refers to Shiva being a popular name of his. As such it reminds one strongly of his original character as that of the terrible Rudra of the Vedas The three heads (*trisiras*)—from which this *Āgamic* work received its name—are in all likelihood an outcome of the religious imagination of the people (Compare the idea of Shiva s having three eyes) Specula tively, however, these three heads may have been brought in connection with the three fundamental principles of this and other Shivaite systems viz *pati pasu* and *pasa*

70 The two works mentioned above are thus designated as parts of the *Āgamic* literature On *Āgama* see note 128

71 This *sloka* obviously is meant to illustrate the pure nature of *cit* in symbolizing (*khyā*) it by light Light constitutes *cit*, the negation of light, therefore, amounts to a negation of *cit* also

72 The term *jīva* (i e , living being the individual soul) is synonymous with *paśu*

73 Meant are the works of the Kashmir school in contradistinction to the *Āgamas* On *Spanda* cf note 1

74 As it stands, this quotation is unintelligible, cut loose as it is from its context A footnote of the editor may throw some light on it ' Reflecting on the meaning of non sensical phrases like ' The embankment wants to tumble down [one must ask oneself] how can there be a wish in [such] a soulless embankment ? ' Speaking figuratively we attribute will and desire even to lifeless objects Similarly we ascribe wrongly to *jīva* what really applies to *Paramaśiva* only

75 The concept *vikalpa* (i e , change, diversity, doubt, hesitating reflection) originated with the Yoga, cf *Yogasūtra* I, 6 9, 42 in Deussen, *G Ph* [3], p 511 ff According to Barnett, *P Abh* , p 723 (commentary to stanza 11) *vikalpa* is ' cognition of an object as characterized by differentiation from another (*anyāpoha*) To express it more in the phraseology of Yogarāja (cf Abhinavagupta *P V*), the object proper of *vikalpa* comes to be displaced by another one for its sake

To further clear up this concept it is said in the commentary to stanza 68 (Barnett, *P Abh* , p 738) ' The Yogi renounces such " imaginations (*vikalpah*) as " I am a fettered soul, embodied and bound by *karma*, these children and wife are mine by this work I shall obtain paradise or hell Being inspired by the absolute consciousness, he casts such ideas away into the ' radiance of the Self and renders himself one with the transcendental subject . .

Hence *vikalpa* is every thought of the individual soul which draws distinctions, contrary to truth, between the individual objects by bringing some in relation to oneself and excluding others, thus limiting the self

76 The term *citta* (i e , thought, consciousness, spirit) refers to the organ of thought of the individual soul Of the same root as *cit* and *cetana* (cf notes 7 and 62) the expression is rather aptly

chosen in that the common root already suggests an affinity between the principles which these three termini represent.

According to Kṣemarāja, *ShSV*, 73, 8 the concept *citta includes* the three inner senses of *buddhi*, *ahaṁkāra* and *manas* and thus becomes a synonym for *antaḥkaraṇa* (inner organ). Of this later on. But according to Schomerus, *Sh. S.*, 138, *citta ranks with* these three inner senses, being fourth and lowest. This is the theory of the Tamil Shivaism which is thus seen to be in contradiction to the Kashmir system.

77. By *vidyā* here is meant the fourth of the five *kañcukas* (see note 11), the impure knowledge (*aśuddhavidyā*), in contrast to the *śuddhavidyā* mentioned in note 11. *Vidyā* is the principle of limitation which compels the individual soul to exclude (cf. note 75) all other objects from vision in order to become thoroughly conscious of one. Therefore, *vidyā* underlies *vikalpa*.

78. For the meaning of *samādhi* consult note 5.

79. The term *śuddha adhvan* (i.e., the pure, or, perfect path) designates the sphere of the five highest principles from *śuddhavidyā* to Shiva. The *pramātṛ*ship of the pure path with its two highest principles extends beyond the *pramātṛ*ship of the *vijñānakalas*. The concluding words, 'highest degree', would indicate this.

80. For *pralayākalas* and *sakalas* consult notes 55 and 56.

81. These are the three *guṇas*, really, 'strands twisted into a rope'. The conception originated with the Sankhya. The three *guṇas* represent the three constituents of primary matter (*prakṛti*).

(*a*) *Sattva* (i.e., goodness) is by nature that quality of things which rouses contentment within us. It is light, not heavy or oppressing, and clarifying. Its purpose is to enlighten.

(*b*) *Rajas* (i.e., passion) is that quality in things which stirs dissatisfaction within us. It is stimulating and hence agile. Its purpose is to urge on.

(*c*) *Tamas* (i.e., darkness) is that quality in things which leaves us in a state of indolence. It is heavy and oppressing, paralyzing our emotions, and generally impeding. To hinder, thus,

72 The term *jīva* (i e, living being, the individual soul) is synonymous with *paśu*

73 Meant are the works of the Kashmir school in contradistinction to the *Āgamas* On *Spanda* cf note 1

74 As it stands, this quotation is unintelligible cut loose as it is from its context A footnote of the editor may throw some light on it 'Reflecting on the meaning of non sensical phrases like 'The embankment wants to tumble down' [one must ask oneself] how can there be a wish in [such] a soulless embankment? Speaking figuratively we attribute will and desire even to lifeless objects Similarly we ascribe wrongly to *jīva* what really applies to *Paramaśiva only*

75 The concept *vikalpa* (i e, change, diversity doubt, hesitating reflection) originated with the Yoga, cf *Yogasūtra* 1, 6, 9, 42 in Deussen, *G Ph* ³, p 511 ff According to Barnett, *P Abh*, p 723 (commentary to stanza 11) *vikalpa* is 'cognition of an object as characterized by differentiation from another (*anyāpoha*)' To express it more in the phraseology of Yogamuni (cf Abhinavagupta, *P Y*), *the object proper of vikalpa comes to be displaced by another* one for its sake

To further clear up this concept it is said in the commentary to stanza 68 (Barnett, *P Abh*, p 738) 'The Yogi renounces such "imaginations' (*vikalpah*) as "I am a fettered soul, embodied and bound by *karma*, these children and wife are mine by this work I shall obtain paradise or hell Being inspired by the absolute consciousness, he casts such ideas away into the 'radiance of the Self and renders himself one with the transcendental subject . .

Hence, *vikalpa* is every thought of the individual soul which draws distinctions contrary to truth between the individual objects by bringing some in relation to oneself and excluding others, thus limiting the self

76 The term *citta* (i e, thought, consciousness, spirit) refers to the organ of thought of the individual soul Of the same root as *cit* and *cetana* (cf notes 7 and 62) the expression is rather aptly

chosen in that the common root already suggests an affinity between the principles which these three termini represent.

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is its purpose (Thus according to Deussen, *G Ph* [1], 1, III, p 428, explanation of *Saṅkhyakārikā* 13)

The triad of *guṇas* corresponds to the triad of *sukha* (*i.e*, pleasure), *duḥkha* (*i e*, sorrow) and *moha* (*i.e*, confusion, delusion) Indeed, they are interchangeable (cf Abhinavagupta, *P Y*, 51, 2) The *guṇas*, or their corresponding psychical elements combine to make up the experience of the *paśu*, the individual soul

82 Since, as was said before, *pati* and *paśu* are in reality identical our system has, therefore, to find a corresponding triad for the *pati* state Consequently, the system establishes for *pati* the triad *jñāna* (*i e*, knowledge), *kriyā* (*i e*, activity) and *māyā* to which little importance is attached elsewhere

We are not surprised when *māyā* is included in the pure sphere of Shiva, because we know that our system reckons besides the ordinary *māyā* (*aśuddhamāyā*, *i e*, impure *māyā*) also with a *śuddhamāyā* (*i e*, a pure *māyā*) which is identical with the highest *śakti* of Shiva

83 *Citi śakti* is a synonym for Shiva *śakti* or, preferably, simply *śakti* Cf notes 6 and 11

84 The *māyāpramātṛ* is the subject of knowledge of the impure path, in the sphere of limitation It consists of *pralayākalas* and *sakalas*, see notes 55 6

85 The term *pradhana* (*i e* basic element) does not in this passage refer to the *Sāṅkhyan* much liked *pradhāna*, meaning primary matter, a synonym for *prakṛti* and *avyakta* Rather, it is the material which especially the organ of thought of the individual soul *citta*, busies itself about, fashioning its creation—which is the empirical world—out of it

86 In the world rest, *citta* cannot avail itself of the body and of life as a *pradhāna* for its activities However the *saṃskāras* (*i e*, impressions after effects) are at its disposal These are the imprints received in a former existence (in the *sakala* state cf note 55) due to contact with the world of bodies Being a part of *puryaṣṭaka* (cf note 94), the vehicle of the *saṃskaras*, *citta* wanders with it from existence to existence See Ksemaraja,

ShSV, 73, 8 (commentary to *sūtra* 1 of the 3rd *unmeṣa*) 'Citta migrates—i e, goes from womb to womb—being attached to the functions of *sattva* and the other *guṇas* (cf note 81), because it is ignorant of the fact that its true nature consists in *cit*'

87 That he should do thus is due to *citta* By *vyutthita* (i e, really, one who has turned away from something, is distracted) these texts characterize a person who enjoys the ordinary, everyday affairs of the world, has, therefore, an antithetical character to that of a Yogin The verbal noun, *vyutthāna*, designates the activity of such a person, which is opposed to *samādhi* On this point consult *Yogasūtra*, 3, 9, 37, in Deussen, *G Ph*, pp 529 and 533

88 The text reads '*māyīyaḥ pramatā*

89 These are the 77 *sūtras* ascribed to Vasugupta which constitute the foundation of Kashmir Shivaism

90 The inherited intellectualism of the Indian doctrines of salvation is rather prominent here He who does not attain this knowledge of the *ātman* with all its finally ramified details will not partake of salvation On the different means of salvation to be found within our system consult note 133

91 By their predilection for enumerations our philosophers prove their relation to the followers of the Sankhya However we believe that just this passage shows better than any other that it is by no means a mere *passe temps* If salvation does depend on the correct knowledge of all these details of which none must be forgotten or overlooked then it is natural, in the interest of the catechumen to make use of this aid to memory

92 *Jaḍa* (i e, cold, rigid, soulless) characterizes the purely material, the object of which another may be conscious but which is not conscious itself (cf Garbe, *S*², p 374)

93 The term *svatantrya* (*nomen abstractum* of *svatantra*, cf note 9) designates this resolve of *Śivabhaṭṭāraka* to become limited as an act of spontaneity It is not merely a link in the causal chain it is a creative act, a *primum datum*

94 The body is frequently compared to a city with nine gates Here, *puryaṣṭaka* (i e, the eightfold in the city) refers, as in the

Indians to see and acknowledge behind the different forms of expression the common basic idea Keyserling, perhaps goes too far in his *Schöpferische Erkenntnis* when he says that the Hindus are always conscious of their philosophemes being but symbols of their meanings, but words for what cannot be expressed in language Nevertheless he thereby calls our attention to an essential difference in philosophy between the point of view of the Indians and our own The Indian does not take the philosophical system as such as serious as we do What he regards as essential is not the system but the fact that its originator or adherent endeavors to find by it the absolute and hence, salvation Consequently, the Indian is enabled to hold two logically exclusive points of view ('*darsanas*) at one and the same time Cf the combination of Sankhya and Vedanta in *Bhagavad* Gita and elsewhere but above all the recognition of Vaiśesika Nyaya Saṅkhya Yoga Mimamsa and Vedanta as six orthodox systems despite their rather diverging forms and tendencies

102 In what follows the author attempts to demonstrate the correctness of the *sūtras* on the systems known to him As is the usual practice (cf Madhava s *Sarvadarsanasamgraha*), in enumerating them he starts with that doctrine which has the least affiliations with his own Then ascending higher and higher, he gradually approaches truth which is attained in his own system Remarkable is the unprejudiced way in which our author places the two orthodox systems of Nyaya and Mimamsā right after the despised Carvakas and before the heretic Buddhists and the Madhyamikas a variety of the latter However, we grant that, generally speaking the *tattva* series of the Trika was for him decisive That is to say his classification of doctrines depended on the problem as to whether the fundamental principle of any particular system could be identified with a lower or higher *tattva*

103 On the Cārvakas or materialists—so called after Carvaka who was one of the founders of the doctrine—cf Deussen, *G Ph* [2], 1 III p 194 ff Whole textbooks have not come down to us. Their literary fragments have been gathered from quotations by

Hillebrandt, *Zur Kenntnis der Indischen Materialisten* (*Festschrift* for E Kuhn) There we can find also this very citation with which Ksemaraja presents us, the characteristic *sūtra* is supported by Sankara, Haribhadra and the commentary to the *Kusumāñjali*

104 On the Nyāya, the system of Indian logic and dialectics cf the section in Garbe, S², p 174 ff which, though short, gives the essential points

105 In regard to the *termini technici buddhi*, *jñāna*, etc, we have to bear in mind here and in the following that our author takes them in the sense that fits his system He does so without concerning himself with what the followers of other systems understand by them Thus *buddhi* is the highest of the three inner senses (cf note 76), and appears in the series of *tattvas* as the 23rd principle It is the power of judgment, a reminiscence from the sphere of pure knowledge Thus, an organ of the individual soul and a vehicle of universal and abstract ideas, *buddhi* judges and regulates the concrete objects of experience by measuring them on those normative and universal ideas (cf Chatterji, *K Sh*, p 106 ff)

106 The term *jñāna* here is of course, to be discriminated from the aspect of *sakti* (cf note 97) bearing the same name In our passage it refers to that kind of knowledge which is common to all living beings, namely, the knowledge that is mediated by the senses (and, hence, is false) Cf Ksemarāja, *ShSV*, 11, where the second *sūtra* reads in the form Ksemaraja approves '*Jñāna* is bondage' (see *ib*, 24, 9 and 125, 12) For the double meaning of *jñāna* cf Garbe, S², p 371, note 4 his first definition of *jñāna* paraphrases exactly what our author understands by it 'The mechanical functions of knowledge belonging to the inner organs and originating under the influence of the objects'

107 This statement concerning the identification of *ātman* with the void as maintained by the Naiyayikas has its reason in that these philosophers hope to find salvation from *samsāra* in a state of absolute unconsciousness (cf Garbe, S², p 175)

108 On the *Mīmāmsā*, more correctly *Karmamīmāmsā*, the doctrine which teaches salvation by ritualistic works, cf Deussen, *G Ph*², 1, III, p. 389 ff

109 *Upādhi* (i e, *appositio*) is everything that is related to a thing without really belonging to it or without ever entering any close connection with it (Garbe, *S*², p 231)

110 The soul (*ātman*) is capable of being apprehended directly in the experience of the ' I '.

111 Saugatas (i e, followers of Sugata) is an appellation of the Buddhists Sugata (i e, one who fared well) is, like Tathagata, an honoring surname of Siddhārtha Gotama

112 Of the various metaphysical systems which—contrary to the master s will—soon sprang up within Buddhism our author may have in view the *Kṣaṇikavada*, i e, the doctrine of momentary destruction The expression *jñānasaṃtāna* (i e, continuity of consciousness) would indicate it This term is used by the Ksaṇika vadins to denote a continuous series of conscious experiences These they think of as points, each of which is connected causally neither with the preceding nor the following one Only the event of the moment possesses reality

113 *Srutyanta* (i e, end of the *sruti*) is synonymous with Vedanta (i e, the end of the Veda), because *sruti* (i e, hearing)—as a collective name for all revealed texts—coincides with Veda in the widest sense of the word Yet, our author does not mean the Vedāntins when he speaks of knowers of the *Srutyanta* Rather, he thinks of knowers of the Upanishads in general in accordance with the original meaning of Vedanta

114. The term *prana* (i e, wind, breath, life) appears repeatedly in the Upanishads as the fundamental principle (cf Deussen *G Ph*², 1, II, *Index*)

115 By Brahmavadins (i e, advocates of the Brahma doctrine) we have to understand likewise philosophers who base their teachings on the Veda

116 The specification 'of non being' (*abhāva*) shows that we have to do with those Brahmavadins who hold that the world

sprung up from non being (*asat*) For the Vedic speculations concerning being and non being, *sat* and *asat*, as the world ground, consult Deussen *G Ph*[3], I, II, p 117 ff and Geldner, *Der Rigveda in Auswahl, Kommentar*, p 207 ff These Brahmavādins, our author remarks rightfully, recognize the primary principle in the void (*sūnya*), that is to say, in what the empiricist, but not the metaphysician, regards as void

117 On the Madhyamikas, the followers of *Madhyamaka* (i e, the system of the middle path) who represent a philosophic movement within Northern Buddhism, cf the article by L de la Vallee Poussin in the *Encyclopædia of Religion and Ethics* According to this authority, these philosophers deny not only the reality of the individual (*pudgala*), as do the textbooks of the Pāli canon, but also that of mental phenomena (*dharmas*) Moreover, they negate not only the existence of suffering beings, but also that of the inflicted pain 'All is void To eliminate the *dharmas* associated with the 'thirst is in their opinion, possible for him only who has realized their radical irreality

118 On the Pañcaratras or Bhāgavatas cf Deussen, *G Ph*[4], 1, I, p 62, *G Ph*[3], 1, III, pp 36 259 ff, Bhandarkar, *V Sh*, p 38 ff, Garbe, *S*[2] pp 63 and 165 The derivation of the name Pañcaratras is doubtful It means of five nights and may have originally referred to a festival lasting five nights, or five days

119 Here we have to do with the three *padarthas* (i e, main concepts categories) of the system Consult Madhava, *S D S*, p 45, where *prakrti* appears as *acit* (i e, 'absence of spirit) or *drsya* (i e, the visible), Vāsudeva as Is'vara (i e, Lord) and the individual souls (*jivas*) as *citas* (i e, spirits)

The designation of the individual souls as sparks of the Exalted One must be compared with the ancient simile of the wheel of fire (*alātacakra*), cf Deussen, *G Ph*[3], I, II, p 212

120 In spite of the proximity of the *terminus prakrti*, *parinama* cannot be taken in the technical sense of the Sankhya, i e, as meaning 'constant change,' but, rather, 'finally,' 'lastly' The latter is the common signification when at the beginning of a

compound There is no reason why the author should use the technical concept in this connection On the other hand, our translation here is well adapted to the context For, the Pañcaratras themselves and the common interpretation of the system as well tell us that *the fundamental principle is not prakrti, but* Vasudeva Nevertheless, it remains uncertain how our author would fortify his contention of the primacy of *prakrti*

121 The term *avyakta* (*i e*, the unmanifest) is a name for *prakrti*, primary matter, having been taken over from the Sankhya

122 On the Sankhyas consult Garbe, *S*[2] Oldenberg, *U B*, pp *206 258*, Deussen, *G Ph*[1], 1, *III*, pp *408 506*

123 See note 52 with reference to the Vijñanakalas Our author identifies them here with the *purusas* of the Sankhya The latter are the souls who have freed themselves by means of *viveka jñana* (*i e*, discriminating knowledge) from *prakrti* and are, therefore, liberated

124 Cf note 113

125 Cf note 116 For *Isvara* consult note 11

126 The Vaiyakaranas are the advocates of *vyākarana*, linguistic analysis or grammar Their doctrine, likewise, makes for salvation and is esteemed highly by Madhava and our author as well Judging by the position which the Vaiyakaranas occupy here in Ksemaraja s enumeration (cf note 102), they must, in the latter s opinion, come very near the truth For the doctrine of the Vaiyakaranas consult Deussen, *G Ph*[1], 1, III, p 398 ff, also Abegg, *Sphota* and *E W K*

127 The *Sabdabrahman*, the Brahman of the word, is that phase of the revelation of the deity in which it appears as the eternal word (of the Veda) Being a fundamental conception of the *Vyākarana* (cf Deussen and Abegg, *l c*), our author rightly brings it in connection with *pasyanti*, the Trika concept For, *Vyākarana* distinguishes two forms of manifestation in the one, eternal Brahman These are the sum and substance of all objects on the one hand, and the totality of the words that have reference to these objects (*sabdabrahman*) on the other The Trika,

similarly, differentiates two forms in *paramaśiva*. from all time the universe of objects has been in him potentially and, likewise, the universe of the thoughts and words yet unuttered. This last one is called *parā* [*vāc*], the highest [word]. It appears as *paśyantī* [*vāc*], the 'seeing' [word] when the universe is still in the first stages of its development. Being the divine view of the whole universe in its undifferentiated form, *paśyantī* must yet lie beyond all experience. But, by means of *madhyamā* [*vāc*], the middle [word], it becomes *vaikharī* [*vāc*], empirical speech (see Chatterji, *K. Sh*, p. 3 ff). According to Chatterji, *ib*, p. 4, note 2, in a commentary to the *Alaṁkāra Kaustubha*, *vaikharī* is derived from *khira* or *khiru*, *i.e*, nose, or, rather, vocal organ Though untenable philologically, this speculation, nevertheless, throws light on the Indian conception of *vaikharī*.

For *sadāśiva* see notes 43 and 44. A passage in Pūrṇa-ānanda's *Ṣat cakra nirūpaṇa* (cited by Barnett in Grierson and Barnett, *L. V*, p 14) bears on the relation of *sadāśiva* to *vāc*. *Sadāśiva* is said to live in *ākāśa*, that is, in the ether or empty space. On the close relation of *ākāśa* and *śabda* or *vāc* consult Chatterji, *K Sh*, pp 131 4

128 The *Śaivāgamas*, or, *Āgamas*, κατ' ἐξοχήν represent a group of literature that still remains little known The name *Āgama* signifies a doctrine which has been transmitted uninterruptedly from one generation to the other (cf Bühler, *ZDMG*, 36, p 653) Buddhists and Jains also employ the name for certain portions of their sacred literature Winternitz, *G.I L*, 3, does not make mention of the *Āgamas*.

That much is certain, that they are writings which have been placed by some Shivaite sects beside or, in practice, above the Vedas even as their authoritative religious texts Farquhar, *O R L I*, p 191, names as such the Sanskrit School of *Śaiva Siddhānta*, the Tamul Shivaites, the Kashmir Shivaites and the Vīraśaivas. This group must be distinguished from the following one which rejects the *Āgamas*: the Pāśupatas, the Lakulīśapāśupatas, the Kāpālikas, Nāthas, Gorakṣanāthīs and Raseśvaras.

They enumerate 28 *Āgamas* According to Schomerus, *Sh S* p 14, they are divided into two groups ten *Āgamas* of a higher and eighteen of a lower origin To these must be added a great number of so called *Upagamas*, *i e*, auxiliary texts

Schomerus, *Sh S*, p 15 says 'Every *Āgama* is said to consist of four parts, called *kanda* *vidyākānda*, or *jñanakānda*, *yogakānda*, *kriyakānda* and *caryak iyda* They say, the *jñana kanda* leads to the knowledge of God and *yogakanda* to the concentration of the mind upon an object The *kriyakanda* supplies information *concerning all functions necessary for consecrating an image of* the deity, beginning with the digging preliminary to laying of the foundation The *caryāk inda* teaches the method of worshipping'

Of immediate value to us here is one of the statements by Iyengar, *Outlines*, p 151 ff concerning the contents of the *Āgamas* 'Shivashakti is the cause of the bondage of all beings and also of their release She is the eternal Word the subtle link between concept and utterance To this is attached the whole doctrine of *mantras* The theory of the existence of a system of Yogic nerves and circles in the body is taught' (cited according to Farquhar, *O R L I*, p 195) With this is to be compared the *discussion in note 201*

According to Chatterji, *K Sh* pp 8 and 10, the *Āgamas* contain a dualistic doctrine or at least have been interpreted in a dualistic or pluralistic sense before Vasugupta established the Kashmir School of Shivaism

Opinions differ widely as to the age of the *Saivāgamas*. Farquhar, *O R L I*, p 194, thinks they are of recent origin and places them, however very provisionally, into the seventh or eighth century A D Schomerus, *Sh S*, p 12, on the other hand, believes *he is justified in saying that at least the beginnings of the Āgama* literature reach back to pre Christian times And, from the archaic meters words and forms V V Ramanan (according to Schomerus, *l c*) draws the conclusion that the *Saivāgamas* are not later than the first Buddhist council Confer besides Farquhar, *O.R L I*, *Index* also v Glasenapp, *H*, p 201 ff

129 By *arhatas* (i e, the dignified) our author means the Jains For information about them the article by Hermann Jacobi in the *Encyclopædia of Religion and Ethics* may be consulted In metaphysics the Jains maintain the eternal existence of matter which consists of atoms All things are made up of the manifold combinations which these atoms enter The atoms are not constant by nature but are subject to change or development which consists in that the atoms assume different qualities (*gunas*)

130 The Tantrikas profess the doctrines laid down in the *Tantras* Since the *Tantras* are the textbooks of the Śaktas, Tantrikas and Śaktas must therefore, be identical Originally, *tantra* means weaving loom then warp and, finally, foundation, norm rule Only very recently has the *Tantra* literature become better known through the publications of Arthur Avalon (pseudonym for J C Woodroffe) The *Tantras* are very closely allied to the *Āgamic* literature discussed above That the limits between the two are not sharply drawn may be seen already from the fact that the names of both are often used promiscuously Indeed at times their identity is asserted (cf Schomerus *Sh S* p 16 and Chatterji *K Sh* p 7 ff)

Like in the *Āgamas* in the *Tantras* also four *kinds* is (see note 128) are differentiated What is given by Farquhar *O R L I* p 200 as the contents of the *Tantras* coincides strikingly with the contents of those parts of our text which deal mainly with the concepts of *sakti mantras nadis* and *cakras* See note 201 and *Introduction* Section VII

According to the passage of our text the Tantrikas believe in a transcendent *atman* For the Śāktas consult Macnicol *I Th*, p 180 ff

131 Only the *Sarvagamas* can be meant here by texts teaching the immanency of the *atman* as our author says They are called *āmnaya* here which is a synonym for *Āgama*

132 Differing from both Tantrikas and the followers of Shivaism the Trika teaches the transcendency as well as immanency of the *atman* Cf note 61

133 Should knowledge—as a means to salvation—not have been granted, there remains still the possibility of becoming liberated by the grace of Shiva (see note 6) who, from his own free choice (*svātantrya*), grants it to whomever he may choose Though, according to Barnett, *P Abh*, pp 719 and 746, grace is a mere factor within salvation by knowledge, in our passage it is a way of salvation independent of and side by side with it The way of grace we grant, *is like a foreign element in a system* otherwise thoroughly philosophically oriented, being mentioned occasionally and *in passing only* It *is one of those outspoken theistic elements* which come to the foreground more in the Shivaism of the Tamul South than in the Shivaism of Kashmir Confer the central importance of the dispensation of grace in the hymns of Manikka Vāśaga (Schomerus *H M*)

134 *Cf Chatterji, K Sh*, p 146

135 The three following quotations are meant to merely substantiate the last sentence They have nothing to do with the enumeration of the systems as such

136 Desire always causes bondage Salvation presupposes freedom from all desire even the wish to be liberated

137 A second explanation with a totally different aim is *added to the first interpretation of the sūtra* (cf note 28) First, the interpreter enlarged upon the principles of the various philosophical systems, and now he is concerned with the psychological conditions of the Yogin This bifurcation in the interpretation of one and the same *sūtra* is conditioned by *darśana* and *sthiti*, which terms allow of a variety of explanations

In the beginning, *darśana* was taken in the sense of 'system which, though secondary, may however be thought of first in a philosophical treatise But here, *darśana* is understood in its original meaning of 'seeing which, however, is further developed into that of 'perception' in general

Here as in the first explanation, *sthiti* is used in a sense that comes close to the original meaning of 'coming to a stop' Yet, here it does not mean the stop put to any philosophical speculation

(cf note 100), but 'coming to a standstill' and, hence 'cessation' (*visranti*), in particular the cessation of the external perception in the consciousness within when it has achieved the identity of the perceived object with the perceiving subject

138 For this translation which of necessity, is more of the nature of a paraphrase see Barnett, *P Abh*, p 722 verse 10 with commentary

139 In everyone of these *sthitis* Shiva reveals himself to the Yogin The simile of the impersonations or rôles would however, fit better the first interpretation of the *sūtra*—a supposition borne out by the fact that the first explanation rather than the second one portrays the thought of the author of the *sūtra* (cf note 8)

140 The 'fourth (*turiya* or *turya*) condition of the soul, as the highest condition of pure spirituality, follows the three conditions of waking (*jagrat*), dreamsleep (*svapna*) and dreamless deep sleep (*susupti*) In our system however *turiya* appears personified in female form as the 'high Lady —an aspect of the manifestation of *parāsakti* But what is more significant, *turiya* occurs in closest relation with the following three *krtyas* (cf note 2) emanation, stabilitating and re absorption This is in harmony with the commentary on *ShSV* *sūtra* 38 of the third *unmesa* where *turiya* is said to be the source of all these three *krtyas* Having become one with the world spirit in *turiya* the Yogin accomplishes the creation of the universe no less than its stabilitating and destruction (cf note 50) The concept *turiya* which originally, was purely psychological is here psychological and cosmological at one and the same time Moreover, in this place clearer than elsewhere, there comes to the foreground the idea that knowledge and existence are identical—an idea which is fundamental not solely to our system but to others as well

141 Cf *sūtra* 7

142 Instead of *avaleha* (*i e*, 'licking) which our text has and which is meaningless we prefer the reading of *kha avahela*, from the root *hid* (middle), meaning 'being careless reckless

143 A final remark no less deep than beautiful what we care for moves and takes possession of us

144 A *samsarin* is one who is subject to *samsāra*

145 Cf note 76 The concept is taken over from the Sāṅkhya and coincides in general in regard to its meaning with the *terminus* as the Saṅkhya uses it On *buddhi*, *ahamkara* and *manas* confer the copious and shrewd observations of Chatterji in *K Sh*, pp 93 117

146 Also this concept has been taken over by the Trika from the Sāṅkhya There are five senses of perception, called *buddhindriyas* or *jñānendriyas* In proper sequence they are

(*a*) The sense of hearing (*sravanendriya*),
(*b*) The sense of touching (*sparsendriya*),
(*c*) The sense of seeing (*darsanendriya*),
(*d*) The sense of tasting (*rasanendriya*)
(*e*) The sense of smelling (*ghrānendriya*)

Cf Chatterji, *K Sh* p 117 ff

147 This concept too originates from the Saṅkhya There are, likewise, five senses of action called *karmendriyas* In proper order they are

(*a*) The ability to speak (*vāc*, really 'voice'),
(*b*) The ability to grasp (*hasta*, really 'hand'),
(*c*) The ability to move about (*pāda*, really 'foot'),
(*d*) The ability to evacuate (*payu*, really 'anus'),
(*e*) The ability to enjoy sexually (*upastha*, really 'hip')

Cf Chatterji, *K Sh* p 117 ff

148 The good no less than the evil deed is *karmamala* (see note 53) And, *vice versa*, there springs as little disadvantage for the perfect soul from an evil deed as from a good one Essentially like all Indian religious philosophies our system is ethically neutral Everything depends on knowledge alone Very characteristic in this respect is the 70th stanza in Abhinavagupta's *P S*, which reads

A hundred thousand horse sacrifices he offers up
Brahman murder he commits a hundred thousand times
With thought on highest truth untouched by merit or blame he remains unstained

The horse sacrifice is the most meritorious deed, the murder of a Brahman the most heinous one, according to the old Brahmanic view.

149 The exact correspondence between these five *s aktis* and the five *kañcukas* starting with *kala*, etc, ought to be noted One will then be enabled to make the latter (cf note 11) more precise in their meaning

150 'The monism of the Lord' is the author s designation of his own system Confer note 36

151 The term *s uddhetaradhvan* means the path that is different from the pure one, called also *as uddhādhvan*, *i e*, the impure path To distinguish it from the pure path (see note 79), it characterizes the sphere of the 31 lower suchnesses from *māyā* to the earth which are the principles of the limited subject object

152 The author attempts to discover the five cosmic processes (see note 2) in five psychological ones—however not without force and scholastic artificialities The fourth point which he makes remains entirely obscure, and none of the three readings supplies a satisfactory meaning The one we selected is the reading of codex *ka*

153 This work by our author has been preserved and has likewise been edited in the *Kashmir Series of Texts and Studies*

154 The term *Mahes varya* means ' being a great Lord and is a *nomen abstractum* of *mahes vara*, 'the great Lord, *i e*, Shiva It denotes the state of the perfected soul in which the latter is conscious of its identity with Shiva

155 The concept *jivanmukta*, *i e*, liberated during lifetime, is met with elsewhere also

156 This sentence defies adequate interpretation Perhaps, we are to bring it in relation with a remark in the concluding section of the commentary on the last *sūtra* which is to the effect that one should always busy oneself with the *atman*, being firmly

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determined and thus excluding every activity that may have a different aim

157 The psychological interpretation of the five processes begun in the commentary to the last *sūtra* is continued here

158 The macrocosmic emanation is identical with the micro cosmic process by which the world of sense appears due to the perceptual processes of seeing, hearing, etc The forces (*śaktis*, cf note 15) which are at work in perception are called goddesses—a concession to the popular polytheism

159 To the macrocosmic phase of 'stabilitating' there corresponds the psychological state of a natural delight in the phenomenal world The cause of the existence of this world is the pleasure which we find in it

The change of the subject here is necessitated by the context, though it is not expressed formally in the text

160 To the macrocosmic re absorption there corresponds the psychological experience of the Yogin when, in his meditation, the empirical universe is vanishing The word *vimarśa* means really 'touching', then investigating, scrutinizing, reflecting We have rendered it by 'meditation' According to Kṣemarāja *ŚhSV*, 116, 14, it is the experience of the Yogin by which he acquires knowledge of the true nature of his own self, *ib*, 120, 4 we read that it consists in *turya* (see note 140) and *camatkara* This latter expression is peculiar and offers an opportunity for studying the inner experience of the Yogin It means 'to cry "*camat*"', that is, to exclaim with astonishment Thus, the word describes the moment of ecstasy when the Yogin is becoming enlightened

161 'The mountain of manifoldness' is the error which makes us differentiate between subject and object, between the all soul and the individual soul

162 This quotation whose origin the editors of our text consider uncertain breathes a different spirit from our system Loving devotion (*bhakti*) in this stanza contrasts with *samādhi* ('retreat') which elsewhere (see note 5) is regarded as a means of salvation The 'you' sounds altogether too theistic for our

system, for here we ultimately have to transcend the 'you' in order to reach the 'pure I' The stanza might come from a text of the Shivaite Bhakti movement, if not from a Vishnuite text Presumably, it was quoted by Ksemarāja just on account of the verb *paramars* (from the same root as *vimarsa*) which is used in it About the Shivabhakti consult Macnicol, *I Th*, p 160 ff

163 To the macrocosmic concealment (*vilaya*) which takes place in the phase of the world rest there corresponds the state of the individual soul which—though experiencing re absorption in virtue of *vimarsa*—has, nevertheless, not yet reached ultimate liberation The *samskāras* keep the soul in *samsara* by producing a germ or seed (*bija*) for a future existence Although the *samskaras* may have been neutralized in *vilaya* for a time—take it as a cosmic or a psychic event—they resume their activity at once in a new *srsti* and create new *samsāra* The Yoga distinguishes between two kinds of *samādhi* First, the *sabija samādhi* (i e, the *samādhi* that is still burdened with *bijas*), so called because the dispositions (*samskaras*) still continue to have an influence in it, secondly, the *nirbija samadhi* (i e the *samādhi* that is free from *bijas*), so called because all dispositions have disappeared therein On this doctrine which corresponds exactly to and probably is the foundation of the Trika doctrine developed here, consult Garbe, S Y, p 44

164. For the change of the subject see note 159

165 The fifth *krtya*, that is *anugraha* or the dispensation of grace (cf note 2) is strangely referred to in the *sūtra* by a term which elsewhere applies to the fourth *krtya* It is, therefore, natural to assume a corruption of the text of the *sūtra* However, *anugraha* is purely psychological and has really nothing that would correspond to it in the cosmological scheme Especially at this point one is impressed by the scholastic way of thinking constructively With the idea of the number five in mind one added a psychological conception, the dispensation of grace, to the four original conceptions of a purely cosmological character, to wit, emanation, stabilitating, reabsorption and concealment which

were only subsequently interpreted psychologically also Dispensation of grace can, of course, not be interpreted cosmologically and, hence, it has in the cosmological series really the function of a mere hanger on For psychology and soteriology, however, *anugraha* is most important for it signifies the final triumph over those four processes of *saṃsāra which is accomplished in salvation* (cf note 2)

The following is meant to explain the expressions of *haṭhapaka* and *alaṃgrāsa* Both terms have reference to the ultimate disappearance of all factors leading to further *saṃsāra*

The term *haṭhapaka* means 'violent cooking' or 'bringing to maturity persistently, unswervingly Perhaps it corresponds to the *malaparipaka* of the *Śaivasiddhānta* which Schomerus, *Sh S*, p *282*, defines as follows '*Malaparipaka* means . that the influence of *āṇavamala* upon the soul is suppressed, that it is but loosely connected with the soul like a ripe fruit with the tree . . Liberation through *anugraha* or *śaktinipata* immediately follows *malaparipāka* as it would *haṭhapāka* Moreover, *haṭha*, the first part of our compound, reminds one strikingly of *haṭhayoga*, the designation of the later and more intense and complicated form of Yoga (cf note 182)

The term *alaṃgrasa*, *i e*, 'devouring plenty', is explained in *sūtra* 14 and the commentary thereto

Both, *haṭhapaka* and *alaṃgrasa* belong to those formations of concepts which indicate a connection between Yoga and the age old fire penance (*cf* the earliest word for asceticism *tapas*, *i e*, heat, glow)

166 In this place a bit of ancient, real magic is protruding into our system The author is conscious of its inferiority He *mentions it, therefore, only by the way* and *where he dwells at greater* length on this part of the old traditional teaching as in the *ShSV*, he places this magic conception as *śaktopāya* (*i e*, that particular means [of salvation] which employs *śakti*) after or below *śāmbhavopāya* (*i e*, that particular *means [of salvation]* which has Shiva as norm) The latter, being a philosophic discipline founded on

knowledge corresponds to what has thus far been developed in our text Nevertheless Ksemaraja did not quite want to relinquish any reference to the *mantras* tradition had too great an influence On the other hand, these magic conceptions and practices are very intimately connected with those profound ideas which turn around the eternal word (*paravac* or *paravaksakti*) and which we discussed in note 127

167 The basis of this form of magic is furnished by the assumption of a secret correspondence between the *saktis* of the universe and the sounds of the [Sanskrit] language or, rather, the letters of the [Sanskrit] alphabet We may even speak of an identity of *saktis* and sounds and not merely of a correspondence between them The philosophical reason for this identity is as follows There are the two highest forms of Shiva s manifestation (see note 127) *parasakti* as the sum total of all objects and *paravac* as the sum total of the corresponding words As these two are ultimately identical so also the different *saktis* which have their origin in *parasakti* and form the world of objects and the individual sounds which have their origin in *paravac* and constitute the world of speech He who masters all sounds by rightly making use of the *mantras* (*i e* the magic formulas) which are made up of them is master also of the whole circle of *saktis* and consequently of the highest *sakti* as well In the end such mastery amounts to the same as having knowledge and leads therefore to *saktipata* and hence to salvation But the *mantras* as such represent merely a linkage of sounds which are totally ineffective How they become effective is shown by our author in the *ShSV* (cf Iyengar, *ShSV* p 358 with note and p 359)

168 Perfect consciousness of the I (*purna al am vimarsa*) is the consciousness of the identity of self and universe The real meaning of *vimarsa* is scrutiny, deliberation of the *vimarsana* of p 24*b* which we have translated by meditation The term is rendered by Barnett sometimes reflection other times 'intelligence , Iyengar translates 'meditation 'discriminative inquiry, 'consciousness'

169 The Devanāgarī and the other Indian alphabets that are modelled on the same principle really end with the lingual *ḷ* and comprise 48 letters Of these 14 are vowels, 5 gutturals, 5 palatals, 5 linguals, 5 dentals and 5 labials, to these must be added 4 *semivowels, 3 sibilants, h and ḷ Vīraṇacarya, the author of* the *Swajñanapradīpika*, Bhojadeva, the author of the *Tattva prakasika, as well as other writers of Āgamic literature (cf Barnett, P Abh*, p 719, note 1) who develop the same theory mention the sounds or letters from *a* to *ḷ* Our author, however, who is much *interested in the number five* adds to these letters of the alphabet proper some consonant combinations so as to bring the number of sounds up to *2* times 5 times 5 *He adds kṣa* because it has a sign of its own but what are the others he may be thinking of ?

In the *ShSV*, 44, 12 Ksemarāja further mentions 50 entities in which the universe differentiates itself He then enlarges upon the *correspondence* between sounds and *saktis* in 60 ff, in the commentary on the seventh *sūtra*, in the second part treating of *saktopāya* (see note 166) The vowels he calls the representatives, of the inner universe, the consonants those of the outer, *ha* the sound of immortality, *kṣa* the germ of life, etc Furthermore, he constructs mysterious relations between the five original vowels, *a*, *i*, *u*, *ṛ* and *ḷ*, and the five groups of consonants, the gutturals etc—queer speculations in the spirit of the old Brahmanas.

170 The opposite of *vikalpa*, cf note 75

171 *In the Indian alphabets the consonant series starts with ka* Consult note 169 for the correspondence between the consonants and the outer universe conveyed by the senses

172 Brahmī—otherwise the wife of Brahma in the Hindu Pantheon—is here one of the powers which depend on *parasakti*. She pervades the sensual universe and misleads mankind Everyone of these hierarchically arranged powers again governs a certain class (*varga*) of *saktis* On their deification cf *note* 158

173 At first, this whole passage with its complicated concep tions seems nothing but a mere pastime However, the meaning

is as follows When, in a state of complete subversion of all relations, the individual soul is succumbing to the illusion of separation then the universal soul experiences most powerfully its identity with the individual soul, because it realizes that all objects that appear in virtue of emanation and 'stabilitating' are one only and that the one is identical with itself (cf the quotation that follows) Contrariwise, the stage of re absorption which, for the individual soul, is relatively higher is felt by the universal soul as being relatively lower, just because the object vanishes

174 The concept *mudra* appears here for the first time in our text In the main, the preceding discussions are of a philosophical nature In Yoga practice *mudra* is an extraordinarily important concept It means originally a signet ring, seal, lock Then it came to be a *terminus technicus* of the Yoga for postures and gymnastics in connection with and for the furtherance of breathing exercises The latter are supposed to effect cures of all kinds of bodily ills and, above all to bring about salvation

The *Gherandasamhita* (ed Bombay, 1895, with an English translation by Sris Chandra Vasu) is an important work on the Yogins Schmidt, *F*, p 193 ff, cites from it 25 different kinds of *mudrās* which are accurately described and for the most part illustrated Schmidt reproduces these originals of the *Gherandasamhita* which are done in water color by a Yogin and had been acquired by Garbe in 1886 in Benares For the difficult definition of *mudrā* the fact may not prove unimportant that in the *Gherandasamhita* as well as in the *Hathayogapradipika* the terms *bandha* and *bandhana* (i e, bondage fetters checking, restraining) appear as alternatives.

In all probability, the meaning of *mudrā* which it has in Yoga is connected with the last phase of the above mentioned semantic development of the term Thus, *mudrā* is the 'lock' or protection against the attacks by and influence of the external world It is accomplished by certain postures and by breath control Consequently, *mudrā* furthers the ability to master the organ of thought (*citta*) as well as the attainment of *samadhi*

On the *bhairavamudrā* referred to here, cf note 205 below

175 The 'pure *vikalpa*' is the psychic function of the unlimited subject which corresponds to the *vikalpa* of the limited subject (see note 75)

176 The 'outer organ' comprises the five senses of perception (cf note 146) and the five senses of action (cf note 147)

177 The four forms of manifestation of the highest *śakti* are

(a) *khecarī*, i e, 'the one who moves in the sky [*kha*]',

(b) *gocarī* i.e, 'the one who moves in the light rays'

The word go means, besides kine, also star, light rays To translate the expression, as is usual, by 'grazed over (by cows)' or similarly is not proper here in view of the fact that *gocarī* appears as a parallel to the three other terms

(c) *dikcarī*, i e, 'the one who moves in space [*diś*]',

(d) *bhūcarī*, i e, 'the one who moves on earth'

These names have a touch of mythology Each one of these four powers in turn, manifests itself in a hierarchical series of lower *śaktis* As the passage shows, we have to do, of course, with the four spheres of development, viz, the subject of knowledge, the inner organ, the external organ and objective existence The last mentioned, to be sure, is not something that, as an independent object, opposes the knowing subject Rather, it is but the last phase of the objectification of the knowing process in which the limited subject first becomes conscious of the differentiation by means of the inner organ, next perceives the reality thus conceived by means of the external organs, and finally, objectifies the perceived reality or, in other word, attributes existence to the material world

178 The following detailed description is a little masterpiece which, in its symmetrical construction and minutely worked out parallels is characteristic of this type of thought Note also the artistic change of the verbs!

179 Cf the commentary on *sūtra* 9

180. The term *cidgaganacarī*, i.e., 'the one who moves in cit-heaven', is an alternative to *khecarī*. With the exception of *gocarī* which in this place creates difficulties in the way of interpretation, these names describe ingeniously the four psychological deities and their sphere of influence.

181. Certainty of separation (*bhedaniścaya*), self conceit (*abhimāna*) and *vikalpana* (i.e., *vikalpa*) are the main functions of the three parts of the inner organ (cf. note 145), that is, of *buddhi*, *ahaṁkāra* and *manas* respectively.

182. As the consciousness of the perfected soul is identical with the universal spirit, so is its body identical with the universe which is the manifestation of the universal spirit. For, is not the inner and the outer, spirit and body, in reality one and the same? The doctrine of Yoga treats this conviction seriously, even to the extent of postulating a correspondence in detail between macrocosm and microcosm and tracing all essential parts of the world of the Hindus—Ganges and Kailasa, sun, moon, etc. included—in the human body.

The basis of this comparison or equation is not the empirical, but an imaginary anatomy. Furthermore, in following out this idea it has not been the correlations just mentioned which have assumed a practical significance to the Yogin. Rather, it is the complicated system of channels (*nāḍī*) and cycles (*cakra*) which are supposed to exist in the human body. A knowledge of these *nāḍīs* and *cakras* is indispensable for an understanding of what follows in our text. We explain these things here in their essentials, because our text does not supply any information concerning them, but presupposes acquaintance with them.

Sources

(*a*) *Texts* beside the *Pratyabhijñāhṛdaya*

Kṣemarāja, *ShSV*.

Gorakṣanātha, *Haṭhayoga* and *Gorakṣa śataka*

Svātmārāma Yogīndra, *Haṭhayogapradīpikā* (*The Light of Haṭhayoga*). Translated into German by H. Walter, München, 1893.

Gherandasaṁhitā, ed Bombay, 1895, with an English translation by Sris Chandra Vasu

Śivasaṁhitā, in the *Sacred Books of the Hindus*, vol 15, part 1.

Pūrṇānanda, *Ṣaṭ cakra nirūpaṇa* (a text often published in India)

(*b*) *Expositions*

Barnett's 'Preliminary Note on Yoga' in Grierson and Barnett, *Lallā vakyāni*

Schmidt, *F.*

v Glasenapp, *H*, pp 293 297

Schomerus, *Die Anthroposophie R Steiners und Indien* (has an illustration of the *cakras* on p 41)

We should add that with the exception of Ksemarāja's work the above quoted texts are all Hathayoga texts The earliest of them has presumably been composed about two centuries after the *Pratyabhijñahrdaya* For, Ksemarāja taught in the first half of the eleventh century, while Goraksanātha is placed by Farquhar, *O R L I*, § 302 in the beginning of the thirteenth century The rise of Haṭhayoga, according to Farquhar, if connected with the name of this Shivaite founder of sects and all later texts on Hathayoga are dependent on him and his works mentioned above The work bearing the title of '*Hathayoga*' seems to have been lost or not found yet (Farquhar, *op cit*, p 254, n 1), while *Goraksaśataka* is cited in Aufrecht's *Catalogus Catalogorum*

According to Farquhar, *ib*, § 423, Svātmārāma Yogindra was a pupil of Śrinātha The latter he places about 1420 *A.D*, while the *Gheranda saṁhitā* and the *Śivasaṁhitā* he attributes to later times yet, the *Ṣaṭ cakra nirūpana* (*i e*, the treatise on the six *cakras*) he does not mention The *Hathayogapradīpikā* only was directly accessible to me, the *Gherandasaṁhitā* I know indirectly through Schmidt, *F*, the *Śivasaṁhitā* and the *Sat cakra-nirūpaṇa* are known to me through Barnett

In explaining the doctrine of the *nāḍis* and *cakras* we have to encounter the following difficulty Nowhere—as far as they have been accessible to me—do the texts of Kashmir Shivaism discuss these problems in any coherent way They contain but occasional suggestions The texts of the Hathayoga however, contain the doctrine in a form which—though allied to the Kashmirian version of Yoga—deviates not inconsiderably from it, partly it uses a different terminology and has a more complicated system, and partly it assumes even totally different points of view Perhaps, a deeper insight into this speculative region and a clearer conception of the connections between earlier and later forms may be possible after a perusal of the *Tantric* texts which Arthur Avalon (cf note 130) has published of recent years However, this would reach far beyond the scope of the present work

Our task, therefore, will be to give only a brief general sketch of the doctrine as it was taught later on in the Hathayoga and afterwards to note the variations which are apparent in the doctrine as taught by Ksemaraja Such a procedure may perhaps, lead to a few results not unimportant for the evolutionary history of ideas

1 THE DOCTRINE OF *NĀḌIS* AND *CAKRAS* IN THE TEXTS OF THE HAṬHAYOGA

The views of the authors of the above named works on Hathayoga are greatly at variance concerning important parts of the doctrine Moreover, none of the European interpreters referred to agree with the other Therefore we offer here an interpretation which, for reasons of logic, seems to be correct We cannot, however, discuss at length the reasons which we have for holding different positions or criticise the views of other writers

That the function of breath is very intimately connected with that of mind, that voluntary breath control furthers the development of mysterious powers in man, that, above all checking of the breath is one of the surest means of checking the organ of thought as it moves restlessly from object to object and thus prolongs forever *samsara*—these are ideas which in India reach back to

hoary antiquity On such a basis and buttressed by some how ever very inadequate observations on the vascular system in the human body, the Hindus developed the doctrine of the *nadis*, that is, the ducts and channels through which the breath circulates

(*a*) Of the 72,000 *nāḍis* which are supposed to penetrate the body in all directions only three are really named and possess a practical significance There are the two auxiliary *nāḍis*, *iḍa* and *piṅgalā*, and the central *nāḍi*, *suṣumna* The auxiliary *nāḍis* start in the nasal cavities (*iḍa in the left one and piṅgalā in the right one*) and run parallel to each other through the body They end in the first *cakra*, called *mūladhara* (*i e*, the place of the root or basis) which is situated between the sexual organ and the anus However, not the auxiliary *nāḍis* alone end in the *mūlādhara*, but also the *suṣumnā* The latter leads from the *mūlādhāra* in or alongside the spinal column (more than that we are not able to say) to the last and highest *cakra* through a number of *other cakras* which are arranged in certain intervals, one above the other

The highest *cakra*, usually called *sahasrāra*, (*i.e*, [the wheel] of a thousand spokes), is situated between the eyebrows in the middle of the forehead. According to some it is located in the anterior fontanel Some texts count six, others seven *cakras*, *mūlādhāra and sahasrara* included They all have a name of their own while their form and color is described with accuracy (although the descriptions vary) and brought in a mysterious relation to the entities of the universe and the world of the gods (sun, moon, ether, Brahmā, Viṣṇu, Rudra, etc)

All *cakras* have the form of lotus flowers of which each has a certain number of petals *Mūlādhāra* has four, others have six, twelve, etc, *sahasrāra* a thousand Of greatest importance are *mūlādhāra* and *sahasrāra* as the terminations of the *suṣumnā* The latter enters into the *sahasrara* through the *brahmarandhra* (*i e*, the opening of *brahman*), into *mūlādhāra* through *adhovaktra* (*i.e*, the lower mouth) That much for the 'anatomical' part of the doctrine.

(*b*) We discuss now the 'physiology' of the doctrine The ordinary breathing process of inhalation (*pūraka*) and exhalation (*recaka*) travels along the path of the two auxiliary *nāḍīs* and allows the organ of thought to remain in its changeableness and fickleness, thus keeping up *saṁsāra* Should we desire to become liberated we must, through breath restraint (*prāṇāyāma*), calm this activity

This is being done in the following way The air which has been introduced into the *mūlādhāra* by way of the auxiliary *nāḍīs* must be retained (*kumbhaka*) in the *mūladhāra* Then, by means of certain other operations, physical as well as mental—such as pressure on the very spot in question, or fixation of the organ of thought thereon—the air must be forced into the *suṣumṇā* This is no easy matter inasmuch as the *adhovaktra*, the entrance to the *suṣumṇā*, is barred by the *kuṇḍalinī*, *i e*, the coiled one, the snake In later developments of the doctrine of *kuṇḍalinī* this mysterious being comes to be of greater and greater importance Coiled up three or eight times, like a snake, it rests over the *mūladhara* In ordinary human beings it is sleeping Consequently, when the breath is to reach the *suṣumṇā*, the *kuṇḍalinī* must be awakened This one may be accomplished by the operations mentioned above The snake jerks, from its original coiled position it becomes erect and darts into the *suṣumṇā* whereby the passage is opened for the breath It now passes along the *suṣumṇā* and arrives, through *brahmarandhra*, at the *sahasrāra* Thereby *samādhi* is attained For, *sahasrara* stands for the absolute in the microcosm

(*c*) As far as the breathing process is concerned, our description of it doubtless presents a rather unique picture However, when considering the rôle which the *kuṇḍalinī* plays in it, we become at once aware of a discrepancy If, in ordinary human beings, its function consists merely in barring the *suṣumṇā* and obstructing the process of salvation, then it seems not plausible why it should not be satisfied with giving free access to breath when Yoga is applied Instead, it enters into the *suṣumṇā* whereby really a new kind of hindrance is created for breath

is quite possible for a searching speculation inasmuch as also later on—even in the texts of the Haṭhayoga— their number fluctuates still between six and seven

The *Saṭ cakra nirūpana* remarks in 5 ff (cf Barnett, *Preliminary Note on Yoga*, p 12) that *mūladhara* represents the earth (*bhū*) This is a reminiscence of the fact that *mūladhara* has its origin in *bhūcarīcakra*, the lowest of the psychological cycles The identity of *sahasrara* and *khecarīcakra* likewise, we believe, is proven by the following circumstances

The name *khecarī* (*i.e* 'the one who moves in the sky) appears in the later texts only as a designation of one of the most famous *mudras* namely the *khecarīmudra* Such an expression is quite intelligible within the conceptual structure of our text It becomes unintelligible to the same extent when applied in Hathayoga Here, then, we have a proof that *khecarī originated with the Shivaism of Kashmir* A last trace of the connection may be seen in that *khecarīmudra* (cf Walter *H*, p 26 verse 32) requires 'to bring the rolled up tongue back *into the pharyngeal cavity and to fix the eye on* the place between the eyebrows that is, just the place which the followers of the *cakra* theory recognize as that of *sahasrara* This, we think demonstrates *the identity in the case of the two* most important *cakras*

More difficult, however it is to discover *gocarīcakra* and *dikcarīcakra* in later intermediate *cakras* Yet, here again we may point to a remark of the *Saṭ cakra nirūpana* 29 ff (cf Barnett *Preliminary Note*, p 14) where *visuddha*, the third highest *cakra* with its 16 petals (the same number of points as the wind rose) represents *akasa* (*i e*, space, air, ether) *This reminds one of dikcarīcakra* of which the element *dik* or *dis* means direction, space, quarter of heaven Perhaps, it is not chance merely that *this relationship should come out most clearly in just this text of* the Yoga literature Is it possible that the *Saṭ-cakra nirūpana* is older than the three other texts and represents a link between our *and the remaining texts ?*

But the most valuable support for our contention we find in a passage from a work entitled *Timirodghāṭa* which is cited by Kṣemarāja in the *ShSV*, commentary on the fourth *sūtra* 'The ladies of the stations (*pīṭhas* i e, chairs seats) very grew some lying in wait between the *brahmarandra* and the pile of wood holding on to the rope of *brahman*, deceive again and again Shrinivas Iyengar *ShSV*, remarks in a footnote 'The rope of Brahma, also the rod of Brahma, is the spinal cord, or rather what corresponds to it in the subtle body It extends from the *Brahmarandhra*, the hole of Brahma, anterior fontanelle, to the *citi Citi* lit pile of wood for burning, is perhaps the *mūlādhāra*, the sacral plexus (?) where the fire called *kuṇḍalinī* is first kindled by processes of Yoga Between these two extremities of the rod of Brahma there are several stations here called *pīṭhas* but more usually *cakras* Each is presided over by a goddess a *śakti*

It is quite obvious that the *pīṭhas* that lie between *brahmarandhra* and the pile of wood alongside the rope of *brahman* (*suṣumnā* of course) are the same as the later *cakras* The pile of wood is a poetic expression for the fire which the later doctrine ascribes to the *mūlādhāra* but which Iyengar—probably incorrectly—identifies with the *kuṇḍalinī* The identity of the female powers ruling the *cakras* with the four mythological figures which our text mentions is however not less perspicuous Both indeed are to deceive the *paśu* a function which has its basis in their psychological character

Here we conclude this general excursus Some of the following notes will supply yet details of the doctrine of *nāḍīs* and *cakras*

183 A profound and at the same time illuminating remark These psychic powers liberate and bind also He who gains insight into them by acquiring right knowledge of the truth him they liberate He who stands face to face with them without having knowledge succumbs to their charm A more detailed discussion of this, their double aspect follows in the third explanation of the *sūtra*

184 The term *aiśvaryaśakti* is a synonym for *paraśakti*, cf note 15

185 The doctrine of the five *prāṇas* (i e, breaths) reaches back to the time of the Upanishads The *prāṇas* are the vehicles of the functions of vegetative life of breathing, blood-circulation, nutrition, secretion and the departure of the soul from the body at death However, great differences in opinion prevail in regard to details and the functions are variously assigned to the different *prāṇas* It is quite understandable that while the Sankhya dropped the *prāṇas* as philosophical concepts, the Yoga retained them in view of the great significance which it imputes to breathing However, no unanimous opinion is reached Nevertheless, it is evident that the *prāṇas*, in our texts, have reference exclusively to breathing, they are the different breaths passing through the *nāḍīs*

Though genetically connected with each other, *prāṇa* meaning 'breath' must not be confused with *prāṇa* meaning 'physical life' which is so often referred to here On p 44a *prāṇa* and *apāna* are called the two *vahas* (i e, the moving or flowing ones) They are the two species of breath which in the respiration of ordinary human beings pass through the auxiliary *nāḍīs* after entering into the nasal cavities To be specific, *prāṇa* belongs to the *iḍā*, *apāna* to the *piṅgalā*

Nothing is said about *samāna* (i.e, the fused breath) But from the commentary on this passage we gather that it belongs to man while in the *turya* state We do not think that we are wholly amiss if we take *samāna* as the fusion of *prāṇa* and *apāna* in *mūlādhāra*

circulates through the body Our passage sees in *vyana* and *udana* a property of the perfected soul Its value is considered to be in that it permeates the universe the body of the perfected soul Hence, the conjecture seems justified that *vyana* is the breath which starting from the *susumnā* which is open to the *udana*—in the words of our text from the centre—permeates the body by way of the 72 000 *nadis*

186 Cf note 140 Our system distinguishes five conditions by adding to the four already mentioned *turyatita* (i e the one that reaches beyond *turya*) A note appended to our passage by the editor informs very well about the five conditions 'The *atman* combines with *manas*, *manas* with the organ of sense the organ of sense with the object this relationship between these four (factors) represents the condition of waking The *atman* combines with *manas*, *manas* with the object this relationship between the three (factors) represents the state of sleep The *atman* together with the object this relationship between the two is said to be deep sleep The *atman* relation alone is the fourth (*turya*) The condition however which is like the ocean without ruffles is the condition which lies beyond the fourth (*turyatita*)

187 This sentence gives the meaning of *sūtra* 9 although it is at variance with it as far as the words are concerned

188 This might be the lost *Vivrti* on the *Pratyabhijñā-karikās* by Utpalacarya cf Chatterji *K Sh* p 38

189 The word *ghata* (i e jar) is a designation commonly used not only for the human body but for material things in general cf Garbe S' p 220 with footnotes See also *Paramārthasara* 74

190 In the case of the *pasu citta* is turned outward (*bahirmukha*) to the world of external things wrongly appearing as the object The method of salvation requires that *citta* is turned inward (*antarmukha*)

191 He means the *kañcuka* (cf note 11) He says 'even because it is the highest *kañcuka* and on that account vanishes

the *Pratyabhijña* Variously entangled with the literature of Kashmir *these teachings emerge later in the* Hathayoga where they appear purged of all foreign elements but also assume a more complicated form

202 The Katha Upanishad from which the following stanza is taken, belongs really to the black Yajurveda. There is nothing surprising, however, in the fact that a Shivaite text considers this Upanishad as belonging to the Atharvaveda For, the relationships between this Veda and *Shivaism are ancient The translation* of the stanza is based on Hume, *Thirteen Principal Upanishads*[1], p 353, substituting only 'enjoying' for 'seeking', because our text has instead of the common reading *icchan, asnan*, meaning eating, tasting, enjoying

203 The beautiful Katha passage just cited illustrates the method of introspection In contrast with it we have here a looking outward to which the Yogin changes abruptly and which, when accompanied by a right inner attitude, is no less helpful to salvation For the *emanation and re-absorption which the perfected soul* accomplishes microcosmically and hence, also macrocosmically in *turya* consult note 140, for the high esteem in which the emanation here referred to is held, cf note 173

204 Cf Walter, *H*, p 42, 36

205 Concerning the *bhairavamudra* (*i e*, 'the *mudrā* of the terrible) the editors remark 'The *bhairavamudra* is identical with the *khecarīmudrā* Its definition runs as follows

> The *manas* firm and fixed without support
> Breath firm and fixed without restraint
> Sight firm and fixed without a glance—
> This is *khecarīmudrā* the pure

'However, this is less a definition of this particular *mudrā* than an enthusiastic praise of the state of perfection Our translation is only a feeble attempt to reproduce the beauty of the *Jagatī* stanza.

The *Hathayogapradīpikā* contains a detailed description of the *khecarī* (cf Walter, *H*, pp 26 9 and 43 6) By the way,

the *bhairavamudra* was mentioned already on p 28*a* About the *mudras* in general note 174 ought to be consulted, about *khecari* note 182 2*c* Whether the editors are justified in asserting the identity of the later *khecari* with what Ksemaraja calls *bhairava mudrā* is, of course, problematic Among the 25 *mudrās* described in the *Gherandasamhita* the *bhairavamudra* figures as little as among those mentioned in the *Hathayogapradīpikā*

206 This quotation is unintelligible

207 The reason is that between the eyebrows lies *agrabhūmi* (*i e*, *sahasrara*) Obviously we have to do with a mechanical action which is devised to widen the *sahasrara* and thus to aid in the process of salvation as described in note 182, 1

208 The fine *pranasakti* (*sūksmaprānasakti*) we have to interpret on the basis of what was said in note 198 where we were really concerned with the ordinary *prānasakti* or *sthūlapranasakti* (*i e* the gross *pranasakti*) Commonly we read about a gross and a fine body (cf *c g* Garbe S[2] p 333 f) which concepts appear in our text usually in connection with *prana* Correspondingly, we read here about a gross and a fine life

209 Properly arranging probably refers to leading the *kundalini* back to its original position in the *adhovaktra*

210 According to the reading of codex *ga* The reading '*sasthavaktrarūpayam*, *i e*, in the form of the sixth mouth, which the editors incorporated in the text is unintelligible because in Ksemaraja s system of *nadis* and *cakras* (cf note 182) there appears no other *vaktra* besides *adhovaktra* (*i e*, 'the lower mouth the lower end of the *brahmanadi*) On the other hand we are at a loss to understand what function these six mouths should have in the scheme

The reading '*sasthacakrarupām saktim* (*i e* 'the *sakti* in form of the sixth *cakra*) presupposes six *cakras* Ksemaraja knows only of four, this reading of codex *kha* there fore is of later origin (cf note 182, 2c)

211 This puzzling stanza gave the editors occasion to write a rather long footnote which, however, in turn, would require

comment From it we select the following in order to throw some light on the concepts that are involved in it

(*a*) The *vahni* (*i e*, fire) is located in the *mūla* (*mūladhāra*) This is substantiated by the *ShSV* passage and Iyengar s explana tion, both of which we quoted and discussed in note 182, 2c

(*b*) The *viṣa* (really, ' poison) is considered the cause of the permeation of the universe It may have connection with the centre from which radiate the 72,000 *nāḍis*, on *vyāna* cf note 185

(*c*) The middle between the two on which one is supposed to fix *citta* is formed by the *sṛṣṭigranthi* (*i.e*, the knot of emana tion) that belongs to the central *nadī* *Granthi* is a concept belonging to the doctrine of *nadis* and *cakras* There are three *granthis* according to the *Haṭhayogapradīpikā*, eight according to others They occupy a certain relationship to the *cakras* and place obstacles *in the way of breath or the kundalini* when these are trying to reach the *sahasrara*, at any rate, the *granthis* must be pierced However, the essential thing therein seems to be that the cutting of these knots produces the so called *nā la*, a mysterious sound which the Yogin perceives in the *suṣumna*, cf Walter, *H*, p xiii f, and Barnett *Preliminary Note*, pp 11, 15 f

(*d*) *Citta* is or is supposed to be ' isolated ' in as far as it is without any relation to the object of ascending and descending (*i e*, emanation and re absorption)

(*e*) ' Full of *vāyu*, because permeated by *prāna* which is characterized by a sudden resounding of the *anackakala* The latter, heard in the central *nadi*, must be identical with the *anacka* sounds (mentioned on p 44*a*) and refers to a certain kind of the above *nada*

(*f*) The beatitude of love is higher than the other joys, because it makes one forget all (other) objects. Cf already Bṛhadaraṇyaka Upanishad 4, 3, 21, in Deussen, *Sechzig Upani shads des Veda* In that respect it may be compared with the bliss of the liberated soul

212 ' *Viṣl vyaptau* ' is a quotation from the *Dhatupaṭha*

213 That is *citta*

214 *Paṅkaja* is the flower of *Nelumbium speciosum*, according to Gerth van Wyk, *Dictionary of Plant names*. The flowers close in the evening.

215 Elsewhere, *koṭi* is the bent end of a bow or a similar object. In this connection here it could mean the top and rim of the calotte formed by the *cakra* lotus. On the *cakras* as objects of concentration consult note 199.

216 The expression *vailakṣaṇya* may only be interpreted as meaning that the Yogin transcends in this manner the ordinary human accomplishments.

217 At the end of these various instructions for the attainment of spirit and bliss we read something the followers of the Yoga must think strange. The essential thing we are told is merely to be blissful no matter what the cause of it may be. Previously, one was concerned with diminishing the activity of *manas*. Here we read that one may allow *manas* to grow provided it is a source of bliss.

The view lying at the base of this final passage comes very near that of the *Śāktas* (cf. *H. v. Glasenapp H.* p. 395 ff.) and we feel satisfaction that in reality our author's thought is not directly in line with it (see note 201).

218 That is *samādhi* which is accompanied by closing (one's eyes).

219 This *mudrā* does not figure among the *mudrās* described in the *Haṭhayogapradīpikā* nor in the *Gheraṇḍasaṃhitā*. The name is explained in the passage itself and in the following commentary.

220 The same change from the inward to the outward gaze as we met it on p. 41 in the case of the contraction and unfolding of the *śakti*. Looking outward presents no longer dangers to the one who has become unified.

221 An example of etymologizing so frequent in Indian texts. For the real meaning of *mudrā* consult note 174.

222 The two *termini* mark both ends of the evolution of the universe and represent parallel expressions to the usual 'from the

earth to *Sadāśiva*' (cf note 11) 'The last *kala*' is the highest *kañcuka*, see note 191 The term *kalagni*, however, presents difficulties in the way of interpretation It means the fire of the Black One, i e, Shiva, or the fire of time or of death One could think of the fire of the microcosm which is believed to reside in *mūladhara* (cf note 182, 2c) and which represents the earth Still, this leaves *kala* unexplained

223 According to the reading of codex *kha*

224 The term *akula* is a designation of the *sahasrāra* in as far as the latter represents the sphere of absolute being It contrasts with the sphere of cosmic activity which shows itself in *mūladhara* and which is called *kula*, meaning herd, kin, family

225 According to the reading of codex *kha* and *ña*

226 By *pratyahāra* (i e, the drawing back, or, keeping back from) is meant the withdrawing of *citta* from the elements Cf Ksemaraja, *ShVS*, 81, 10

227 According to the Sanskrit English vocabulary in Lanman's *Sanskrit Reader*, *samputa* is a hemispherical bowl or dish It might have reference to the *cakra* lotus with its 12 petals The latter is alluded to on p 14b and the two *kotis* that are mentioned there we could, perhaps, identify with the sounds *a* and *ha* which form the *samputa*, the 'beginning' and 'end' of the series of sounds

228 The simile of the *mahāhrada*, (i e, great lake) for the state of the liberated soul is borrowed from the Yoga and is cited for this occasion from the *Yogavasiṣṭha Ramāyana* Ksemaraja, *ShSV* 44, commentary, defines *mahahrada* as follows 'When the light of consciousness (*samvid*), called *parabhattarika*, fills the universe then it becomes clear, infinite, deep etc and is called 'the deep lake in consequence'

229 That is, the *gocari* of note 177

230 That is, he becames *parabhairava*, the highest Terrible One (i e, Shiva) Confer note 69

231 This is stanza 51 of the *Spandakārikas* In order to understand the following we translate the commentary by the old

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For meaning of asterisk (*) consult page 17 above

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NOTES

EXPLANATORY NOTE

[The signs used in noting the variant readings of the several manuscripts of *Pratyabhijñāhṛdaya* are explained below :

A. This is a palm-leaf manuscript in Telugu script, in the Adyar Library, bearing Shelf No. XXII, F, 38.

A_1. This stands for another palm leaf manuscript in the Adyar Library indicated by Shelf No. XIX, I, 25.

T. This represents a Telugu edition of the *Pratyabhijñāhṛdaya* with Purṇānanda's commentary, printed as part of a bigger work called *Śivaśaktyaikyadarpaṇamu* compiled and edited by M. R. Ry. M. Lakshminarasimham Garu, Pleader, Indupalli, Amalapuram Taluq, Godavari District Here it is called *Īśvarapratyabhijñā sūtra* and *Śakti sūtra*.

T. M. This is a paper manuscript, in Telugu script, in one *volume, borrowed for collation from the same M. R. Ry. Mantha* Lakshminarasimham Garu of Amalapuram Taluq.

A. N. K.]

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1. शुभमस्तु । श्रीसद्गुरुचरणारविन्दाभ्यां नमः—T.
   शुभमस्तु । अविघ्नमस्तु । श्रीसद्गुरुचरणारविन्दाभ्यां नमः—T. M.
2. ईश्वरप्रत्यभिज्ञासूत्रमुलु अनगा शक्तिसूत्रमुलु—T ; T. M. Omits अनगा.
3. A and A_1 begin with the following sloka:

   अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।
   अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

4 शक्०—all
5 उद्धरामि पर सार समारविषशान्तिदम्—A and A₁
उद्धराम्यमृत सार etc—T and T M

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1 कोमलभनय—all
2 कृन्तीक्ष्ण etc—A and A₁, missing in T and T M
3 शक्तिशातवशोन्मिषम् etc—all
4 लाषा—A and A₁, लाषिता—T and T M
5 निपत्तत्त्व—T and T M
6 यामैव—A and A₁
7 त्र—missing in T and T M
8. महाप्रलय—missing in all
9 व्यक्रमाह—all
10. सदसदादे—T and T M

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1 च—missing in T and T M
2 अनन्तर—A and A₁
3 मया—T and T M
4 रिता वि—T and T M
5 हि—missing in T and T M
6. प्रसृताया—T and T M प्रसृतायां—A and A₁
7 निर्हृति—A and A₁
8 विमर्शमयस्वभावसतानुभव—T and T M, विमर्शमय—A and A₁ for स्वानुभव.
9 प्रकाशात्—T and T M, प्रकाशानरयात् A and A₁
10 कत्वेन—T and T M
11 असत्वात्—missing in T and T M, मत्वात्—A and A₁
12 T and T M add तस्य before प्रकाशमानत्वे.
13 चितैव—A and A₁

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1 कार एव—T and T. M
2 तत्पद्य तदेवानुप्राविशदिति—T
3 तदनुप्राणिता चेति—T M, प्राणिताश्चेति—A and A₁
4 न तत्वस्वरूपं—all
5 वस्तु—all

6. व्यापकः—T and T. M.
7. स्वरूपोऽयं—all.
8. न—added in all after चितः.
9. नैव—missing in all.
10. च—missing in all.
11. चितिरेव—all.
12. स्वच्छ—missing in all.
13. तत्तद् ज—T and T. M.
14. वान्—all.
15. मय—missing in T and T. M., मयस्यैव—A and A₁.
16 एवतन्ता: परिच्छिन्ना:—A and A₁

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1. न—missing in all.
2 वतक—T ; पतक—T. M
3. सभवति । प्रत्युत एतत्सिद्धयधीना (न T. M) प्रमाणादिविश्ववस्तुसिद्धिः । तदुक्त श्रीतन्त्रालोकेऽस्मद्गुरुभि· (स्वगुरुभिः—A and A₁).—

प्रमाणस्यापि (प्रमाणान्यपि—A and A₁) वस्तुना जीवित ये (या—T. M, A and A₁) विन्वते । तेषामपि परो जीवः स एव परमेश्वरः । इति । (धी—A and A₁) तत्त्वसद्भावे(ऽपि—A and A₁) added in all after वा.

4 तदुक्त—missing in all
5 यद्यु—all
6. पाददेशे—all
7. यत इयमेव—all
8 परमा—all.
9 नादात्मनि—T T.M, and A₁
10. अत—T and T M
11. ज्ञाता स्वतन्त्र्यादपि—T ; ज्ञातस्वातन्त्र्यादति—T. M
12 सती—missing in T and T M
13 स्व—missing in all
14. इति—missing in A₁
15. आत्मत्या—missing in T and T. M., नित्यात्मत्या—A and A₁

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1. मायाभेः (मा पदे—A and A₁). विश्वस्योन्मीलनमुन्दुःसमहदादिप्रमाणादिवत्तया—T and T. M for विश्वं to सिद्धि·
2. प्रामाणार—T and T. M, प्रमाणोपरोध—A and A₁.
3 नैक—T. M.
4. तत्—added in T and T. M. before परिज्ञाने.

5 अनेनैव—T and T M 6 च—missing in all

7 समन्घोपाय—T and T M for सुखोपाय.

8 प्राप्यत्व in A and A_1 for त्व

9 तदुक्त—T and T M

10 भैरव—added in T and T M before भट्टारके

11 नाम—T M 12 सपत्ति.—all

13 साधनात्मता—A and A_1

14 After इति the following passage is found in all with different readings

(श्रीस्पन्देऽपि found in A and A_1) उदेति (missing in A and A_1) शक्तिचक्र (वि missing in A and A_1) भवप्रभवमिति । शक्तिचक्रस्य (रश्मि पुञ्जस्य missing in A and A_1) यो विमर्शोऽन्तर्मुखो विकास तत प्रभव उदयोऽभि व्यक्तिर्यस्येति बहुव्रीहिणान्तर्मुखतत्स्वरूपनिपातन त् (निपातनात्—A and A_1) अयत्नेन परमेश्वरस्वरूप प्रत्यभिज्ञात (न—A and A_1) भवतीत्यर्थ —T and T M

15 न—missing in A and A_1

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1 शब्देन—T M

2 ब्रह्मादेर्वैलक्षण्य—T and T M

3 अस्या —after आचक्षाण in all

4 चिते —T and T M स्थितौ—A and A_1.

5 शेषत्व—A and A_1

6 शक्तिस्वमहाकारणत्वसुखोपायप्राप्यत्वमहाफलप्राप्यत्व मवीति—T and T M

7 यदि 'विश्वसिद्धौ—T and T M

8 तदस्य—T and T M

9 अभेद—T and T M 10 वाद—T and T M

11 स्व—missing in A_1 12 तदैव—A तथैव—T M

13 न—missing in A and A_1 14 तु—missing in A and A_1

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1 समाराना—A and A_1

2 हान्यादिक्मेव—T and T M

3 स्थित—T and T M 4 दर्पण—all

5 अवभासयति—added in all after उन्मील्यति

6 कया—T एतस्यै—A and A₁

7 अथ च—in A and A₁ 8 स्य—missing in all

9 विहानेन—T and T M

10 रूप—added in T, स्व—T M and A₁ रूपा—A

11 अनुरूप—missing in all 12 ग्राह्या—T and T M

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1 रूपाणा परमेश्वरीचित्येनावस्थिनाना—T and T M स्थाना—T M for प्रकार to स्थितीना, A and A₁ have the same text reading but differ as follows—परस्परौचित्येनावस्थिताना for प्रकार to स्थितीना

2 हि—A and A₁ 3 श्री—added in all

4 तान्त स्फु—in all 5 हन्तामय—T and T M

6 रिता—T 7 मन्त्रोमा—and T M

8 परमेश्वरेण कल्पितावस्थान—all 9 तया—added in all

10 हा—all

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1 तवहु—in all 2 ना—missing in all

3 भिन —T भिन्न—T M 4 भूतमन्त्रा —T and T M

5 वाद—T M 6 विश्व—T and T M

7 From मायोर्ध्वे to भेदसार—missing in all

8 तत्रापि—added in all before सकल

9 प्रत्यककालात्मक—T and T M प्रत्यककपान्त—A and A₁

10 स्थो परितन —T, स्थो परिमित—A and A₁

11 प्र—missing in all 12 कालीना—T and T M

13 स्वो—missing in T and T M

14 प्राचीनतन्त्वलीनकल्प—all

15. From क्षिति etc. to तदुत्तीर्ण—T and T. M. have the following passage—सकलस्य मायाहेतुतया यावत् शब्दविज्ञानकलाकर्तृत्वस्वच्छशुद्धबोधात्मा तावदेव (तद्भेदसारम्। कलादि—T. M.) शिवादिक्षित्यन्तसकलतत्त्वकलितं स्वात्यन्ताभेदसारं प्रमेयमुत्तीर्णम्।

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1. उत्तीर्ण—A and A_1.
2. स्याणामभेदात्—T; स्याणामभावात्—T. M
3. From श्रीमत् etc to स्फुरति—is missing in T.
4 विशेषण—in T. M.
5. यत्—missing in T. M
6 अभेदेन—T. M.
7. च—T and T. M.; तु—missing in A and A_1
8 स्वान्यत्—all.
9. किंचित्—missing in all
10. श्री—missing in T and T. M
11. एव—added in T and T. M. before एव
12. सिद्धम्—for इय in T and T. M.
13. अनेकै—added before स्फुरतीति in all
14. अभिप्राय.—T and T. M.

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1. च—missing in T and T. M., सूर्य—A_1.
2 Not as sūtra but चिति सङ्कोचात्मना—T and T. M, इति A_1
3 चेत्ताऽपि—missing in T and T. M.
4 धीमन्—all
5 श्रीमदाशिवादिवितेन—T and T. M
6 असमापयिष्यति—T and T. M.
7. यत्—all
8. माधिय for मयामाधिन—in T and T. M.
9 प्रकाशानन्देदेन—T and T. M.
10 तत्र—A and A_1
11. चित्ता—A_1
12. स्वेच्छया—T and T. M.

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1 भावात्मभा—T and T M 2 त्मक—in all

3 From यथा च to विभुत्व•—missing in all

4 यथा—A, 5 चेत्—in all

6 भगत्सिद्धान्त—in all

7 ऽविग्रही—T and T M ऽग्रही—A and A, विग्रहयैव—T and T M

8 सर्वग्रह—A and A, 9 विग्रह —T and T M

10 स्तवे—all

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1 इति—A and A,

2 अनेन after ग्रन्थेन—A and A,

3 सर्व for विश्व—in A, 4 व्यवहरति—T and T M

5 एव for अय—in all

6 A, adds before उक्तागमयुक्त्या as follows—विश्वशरीरव्यक्तस्वरूपाणि सङ्कुचितेन

7 च—missing in T and T M

8 शरीर —A,

9 न—missing in T and T M

10 स्यात—A and A

11 आ—missing in T and T M

12 सर्वोऽपि—T 13 प्रधानत्वात्—T and T M

14 तु—missing in T and T M

15 इति—missing in T and T M

16 ग्राहकोऽपि—all

17 शरीरमिति—all

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1 आ—A, 2 स्याति —T and T M

3 Second half missing in all

4 श्रीमद्गन्धरास्ते—T and T M तु—missing in A and A₁ also

5 भाव —A and A₁ तस्मात् एवमुद्भव । तदवेदनरूपण तादात्म्यप्रतिपत्ति । तत्त्व शब्दार्थचिन्तासु सावस्थानतया शिव —added in all after इत्युपक्रम्य

6 तेन etc —half sloka missing in all

7 इत्यन्तेन ग्रन्थेन—T A and A₁ ग्रन्थेन—missing in T M

8 विज्ञानमेव—T and T M 9 जीवन्मुक्ति —all

10 च—missing in all 11 एव—missing in all

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1 च—missing in all 2 निर्णीतु—A A₁ and T M

3 पदार्थिन्—all

4 चेत्य—T चेचे—T M नित्य—A

5 चेत—all 6 ॥ ४ ॥ all

7 सामान्यात्—T and T M

8 तत्—missing in T and T M 9 या—T

10 यदा—T and T M यथा—A and A₁ added before स्व स्व—missing in all

11 गृहीत्वा—T and T M गृहयित्वा—A and A

12 यदा—missing in all

13 तथास्था—T तथा—A and A

14 गति—T and T M

15 विश (T M) प्राधान्यापेक्षया विश्वप्रधानमात्रा—T and T M instead of विश्वप्राधान्येन to विश्वप्रमातृता

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1 महत्त्वेन—A and A₁ 2 तु—added in A and A

3 From विश्वात्मना to विश्वप्रमातृता—missing in A and A

4 तद्दीक्षान्यतया—T M and T प्राधान्यतया—missing in A and A

5 ॥—missing in A and A₁ 6 या—T एवं—T M

7 शिवरूपता—A and A 8 तु—missing in T and T M

9 प्रपञ्चे—all 10 शुद्धात्म—all

11 कर्म—T and T M
12 प्रकर्षयति सति—A and A₁
13 चारा—in all
14 तु—missing in all
15 एव स्थिते—T and T M
16 सति—missing in all
17 सम्योचित—A and A₁
18 पदार्थिक्षा—T and T M
19 सुखे सति—all
20 चैत्ये—T, A and A₁ चेत्ये—T M
21 ज्ञाने—all

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1 चैन—all
2 चा—T
3 तत्त्वे न—T and T M न—missing in A and A₁
4 साक्ष—A and A₁
5 भावेष्वपि—T
6 इच्छाज्ञान for पत्युर्ज्ञान—in T पु प्रत्यभिज्ञान—T M
7 तृतीये—missing in T
8 ता—T
9 सत्त्व—T and T M
10 स्फुरति—added in T and T M after इत्यादिना
11 स्वातन्त्र्यात्—all
12 चितित्वे—all
13 भगवतीच्छा—added before ज्ञान in T A and A₁ इच्छा—missing in T M
14 श्रीमदीश्वर—all
15 गर्भे—all
16 मदनु—T and T M

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1 तु—missing in T and T M
2 केचिदपर—T and T M
3 एव—T and T M नथापि स्वस्य—A and A
4 स्व—A and A₁
5 वियते—T and T M
6 इति—missing in T and T M
7 Number missing in T and T M
8 इदमेव मायाप्रमातृस्वरूपमित्याह—all
9 ॥ ५ ॥ T and T M
10 यावत्—T and T M
11 स्मेव—T and T M
12 व्युत्थितस्य—T and T M उदितस्य—A and A₁

13 [illegible]—missing in A and A₁
14 [illegible]—T and T. M.
15 [illegible]—all 16 [illegible]—all
17 [illegible]—all 18 [illegible]—T [illegible]—T. M.
19 [illegible]—T

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1 [illegible]—T and T. M.
2 [illegible]—missing in T and T. M.
3 [illegible]—A and A₁ 4 [illegible]—A and A₁
5 Numbers missing in all
6 [illegible]—T and T. M. [illegible]—A and A₁
7 [illegible]—T and T. M. 8 [illegible]—all
9 [illegible]—T
10 [illegible]—missing in T and T. M.
11 [illegible]—T and T. M. 12 [illegible]—T and T. M.
13 [illegible]—T and T. M. 14 [illegible]—missing in T and T. M.
15 [illegible]—T and T. M. 16 [illegible]—all
17 [illegible]—all 18 [illegible]—all
19 [illegible]—missing in T and T. M. 20 [illegible]—missing in all

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1 [illegible]—missing in all 2 [illegible]—T and T. M.
3 [illegible] added before [illegible] in T and T. M.
4 [illegible]—all 5 [illegible]—T
6 [illegible]—in T and T. M. [illegible]—missing in A and A₁
7 [illegible]—T and T. M.
8 भावनन्वे—T भावनन्त्व—T. M. 9 मायिक—T मायव—T. M.
10 कार्मिक—T and T. M. कार्मण—A and A₁
11 त्रिक—T त्रमय—T. M. त्रिमयी—A and A₁
12 त्रिप—added before [illegible] in T and T. M.

13. पञ्चक इति—all.
14. पृथ्यन्तानि—all.
15. भावमय: —all.
16 तथा च—T and T. M ; तथा वा—A and A ₁.
17. स—missing in T and T. M.

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1. प्रमातृस्वभावत्वेन—T and T. M
2. सप्तस्भाव:—T and T. M.
3. त्वे ख्याति—T and T. M.
4. कला—missing in T.
5. नियतिपुरुषकञ्चुक—T.
6 स्वभाव:—all
7. स्य—missing in all.
8. प्रमातृसप्तस्वभावत्वेन—comes after चिदादिशक्तिसप्तकात्मकत्वेन—in T and T. M.
9 सप्त—in A and A ₁ for शक्ति.
10. पञ्चकस्वभावत्वेन—all.
11 ज्ञात: —T and T M
12. सर्वमुक्तिद: —T , सर्व मुक्तिद. —T. M
13 तु—missing in T, A and A ₁
14. ॥ ६ ॥ T
15. एवं च connected with तद्भूमिका: —in A ₁
16. ॥ ७ ॥ T and T M

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1. या.—added before स्थितय:—in all
2. एव for एतस्य—in T and T M
3 न स्वन्यस्यैव—T and T M. , नटस्यैव—A and A ₁
4 अत्र—missing in all
5 कृत्रिमभूमय. —all
6. यथा—in T and T. M
7. च—missing in T and T. M.
8 विशिष्टशरीर—T and T M.
9 सत्कृता—A and A ₁
10 दशत्य—all
11. भेवेति—T and T. M

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1 प्रत्ययवेद्य: —all.
2 सदैव added before सुख in all

3 सुखाद्युपाधि—all मि —missing in all

4 मन्वाना —missing in T and T M

5 अपि—missing in all 6. बन्धादेर—T and T M

7 *निमिषा —T and T M विमिषा—A and A₁*

8 नमेव—all

9 केचित् after श्रुत्यन्तविद —T and T M

10 श्रुत्यन्तर—T, श्रुत्यन्तविद —T M

11 इदमग्र आसीत्—all

12 शून्यमेव गृहीत्वा—T, शून्यमेव माद्य—T M शून्यभूमिमेवमाद्य—A and A₁

13 एतमेव—T and T M

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1 स्सर्वे for एव—in all 2 पाषराविका —A and A₁

3 प्रवृत्ते —missing in T and T M

4 विज्ञानवलिकाभूमि—T and T M विज्ञानाकलाना भूमि—A and A₁

5 सोम्येदमय—T and T M 6 पद—missing in all

7 महापरयन्ती—all 8 मय—T and T M

9 अनुस्मर्तव्यमिति—T and T M, सर्तव्यमिति—A सर्तव्यम्—A₁

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1 अतश्च—T and T M

2 From बुद्धितत्त्वे to तान्त्रिका —missing in all

3 From कृत्वा to इति—missing in A and A₁

4 था—missing in T and T M 5 र्णविश्व—T and T M

6 च—missing in T and T M

7 त्रिकलादिदर्शनम्—T and T M, श्रीत्रिकादिदर्शनविद —A and A₁

8 एकस्य—T, एकैकस्य—T M 9 इव—T and T M

10 अस्यातन्त्यात्—T and T M 11 तारतम्येन—all

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1 From भेदिना to प्रमातृ—missing in T and T M

2 एक—missing in A and A_1 3 एतद्व्याप्ति —A and A_1

4 केषु—A and A_1

5 तत्र—is added before व्याप्ति in T and T M

6 त्रापा—T and T M   7 अव्यक्तरूपा—T and T M

8 परा—all   9 तथोक्त—T and T M

10 विन्दन्ति—T and T M   11 शिव परमकारणम्—all

12 इति । तथा—missing in all   13 स—all

14 व्यामोहो—T and T M   15 इति—missing in all

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1 एते चोपास्त्रा —T and T M   2 सर्व—all

3 इति —missing in T and T M

4 च—missing in T, T M and A_1

5 या —missing in T and T M

6 अन्तर्विश्रान्तिस्थानभूमिका —T and T M   अन्त —missing in A and A_1

7 स्था —missing in A and A_1

8 स्व—missing in T and T M

9 व्यक्ततया—A and A_1 10 बहिर्मुखस्य—T M

11 रूप—missing in T and T M

12 स्वस्वरूपे—all   13 प्रपञ्चोप—T and T M

14 अन —T M

15 पथि व्यवस्थिति —T and T M   16 तदुद्देश्य—T and T M

17 तत्स्वसूत्रेण—T and T M

18 इति—missing in T and T M

19 सहारस्पेय—T   सहारमेकरूपोऽय—T M   सहारस्पोऽय—A and A

20 च—T and T M   तुर्या—A_1

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1 तत्र—T and T M   2 उद्गमति—T

3 सहरन्ती च—missing in all   4 तदा—T and T M

5 From उभय to पूर्णा च—missing in all

6 च—missing in all 7 अधिक—missing in all

8 अनुशील—A and A₁ 9 ग्रोतीत्येव—T and T M

10 भक्तिमाजाम्—T 11 ॥ ७ ॥ T and T M

12 ननु—added before यदि in all

13 स्वात्मनो—A and A₁

14 माया—for अय in T and T M

15 कल्पित—for कलित in T and T M

16 भवति—added in all after संसारी.

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1 चिद्रूपत्व—missing in T and T M, तद्रूप—in A

2 च—T and T M

3 यदा चिदात्मा परमेश्वर—connected with संसारी—as sutra in T and T M

4 Instead of स्वस्वातन्त्र्यात् to निमज्य the following is found—॥ ८ ॥ यदा स्वातन्त्र्यादि (स्वातन्त्र्यादात्म—A and A₁) व्याप्तिनिमज्जनेन—T and T M

5 तदानीं—all 6 या for तदीया in all

7 सर्वज्ञत्वादय—added in all before असङ्कुचिता

8 भवन्ति—all

9 From तदानीमेव to भवति—missing in all

10 तथा—missing in A and A₁ 11 शक्ति—in T and T M

12 त—T and T M

13 सत्त्वपूर्णमन्यतमस्य—T and T M मती and अ—missing in A and A₁

14 आणवमल्म्—T and T M 15 मलोचवती—all

16 भेद्—T M भेद्—A and A₁ but missing in T

17 स्य—missing in all

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1 ते—missing in all 2 पूर्वक—T and T M

3 अर्थमङ्कचितग्रहणे (न T M), भिन्न चेलप्रधानहय—T and T M, प्रधान—A and A₁ for अत्यन्त to प्रधाहय

4 मायिक—T and T M माय—A and A₁

5 सकोचवती for भेदे—in all

6 From सर्व to तथा—missing in T and T M for सर्व to कर्तृत्वासे, A and A₁ have भेदकर्तुं

7 For कर्मेन्द्रियस्यसकोचग्रहणपूर्व—A and A₁ have कर्मेन्द्रियतापत्तिपूर्वक

8 अत्यन्त—A and A₁ 9 त—A and A₁

10 Before सर्व T M has भेद, सर्वज्ञत्व—in A and A₁

11 सर्वकर्तृत्व—in A and A₁ 12 सर्वज्ञत्व—missing in all

13 For सकोच गृह्णाना यथा क्रम—T and T M have असकोचग्रहणे यदा क्रमात्, क्रम—missing in A₁

14 कला—missing in T 15 भान्ति तदा कार्मिकम्—all

16 एव विषय—in T and T M 17 शक्तिमान्—T and T M

18 समारीत्युच्यते—T and T M 19 तु—missing in T and T M

20 ॥ ८ ॥ T and T. M

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1 शिलोचित—T and T M 2 अभिन्न—A and A

3 एक—T and T M 4 इत्यादृष्य चेलाह—T and T M

5 तथा च—A तथा—A₁ 6 पञ्चविध—in all

7 ॥ ९ ॥ T and T M

8 शुद्धेश्वराध्येय—T and T M शुभेश्वराद्वय—A and A₁

9 वादादिम्य—T T M and A₁ पादादिम्य—A

10 यत्—*missing in all* 11 यत्सृष्टिमहारवर—T and T M

12 देवि—all

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1 श्रीमत्—missing in *all*

2 शासनरीला—T and T M शासनोक्तस्थित्या—A and A₁

3 भगवत before चिदात्मन—in all

4 च—missing in all

5 शुद्धेश्वराध्वानुगत—T and T M , शुद्धेतराध्वस्वरूपक्रमेण—A and A₁

6 स्वल्प—missing in T 7 स्वरूपाणि—in all

8 कृत्वा—added before रूपादीनि in T and T M

9 चित्—missing in all 10 पवित्र—all.

11 तथा हि—missing in T and T M

12 For the portion from तद्वत् to रूपा the following is found—तत्रैव व्यवहारे प्रभुर्देहादिमाद्यन्तिमेवान्तर्गतमिच्छया भासय (स—missing in T M) ति । (यद्वहिरिति in T M), श्रीमदीश्वरप्रत्यभिज्ञा (ना T M), दिशु स्फरीता—T and T M

13 विभु —A and A₁

14 श्रीमदीश्वर—added in A and A₁

15 कारिकोक्तनीत्या—A and A₁

16 क for पद in T and T M

17 विरान्—T and T M , दिशान्—A and A₁

18 हि—added in A and A₁ before महेश्वरो

19 बहिर्मुख—T and T M 20 नीलादिमत्यनियतदेश—all

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1 यदावभासयति—T and T M 2 तथा—T and T M

3 नियते देश—A and A₁

4 सादेन—T and T M अस्य *missing in* T and T M , स्फूर्ता—T and T M *from* अन्यदेश *to* सहर्तृता, T has तथा तत्र व्यापयितृत्व , अति यतदेशकालाद्याभासादेन—T M , अनियतकालाद्याभासादो—A and A₁

5 नीलाद्याभासादेन—T and T M नीलाद्याभासादेऽस्य—A and A₁

6 सहर्तृत्व—T सहतत्व T M for व्यापकता , व्यापका—A and A₁

7 भेदनाभासादेन T and T M भासादेऽस्य—A and A₁

8 कारित्व—T

9 For प्रकाशैक्येन प्रकाशने अनुग्रहीतृता, T has प्रकाशैकात्मना अनुग्रहित्व अवभासयति । T M has प्रकाशैकात्म्येन प्रकाशेन अनुग्रहता ।

10 तथा—in T and T M

11 सदा—missing in T and T M, after भगवत —in A and A₁

12 भगवत is before पंचविधकृत्यकारित्व—in all

13 From यथा to सदोहे, T and T M have त्रिविधतत्त्वमयाश्रयत्व स्वच्छन्दे सग्रहे, वितत्य यथा श्रीस्पन्दसंदोहे—A and A₁

14 एव—T

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1 आत्मीय is before पञ्चविध etc —in all

2 माहैश्वर्यसार—T, माहेश्वर्यक—A and A₁

3 तत्—missing in A and A₁, त्वैक—A and A₁

4 वै—missing in T and T M

5 संदैर—A and A₁ 6 तत्—in all

7 From ते to मय, तत् स्वद्पयन्ति—T and T M विकास—missing in A and A₁

8 अपि—added before जीवन्मुक्ता in T, मुस्त्वाप्राता A and A₁

9 त for तु—in T M 10 त—missing in T and T M

11 ते—missing in all 12 भिन्नभिन्न—in T and T M

13 मैव—missing in T and T M

14 पश्यन्ति ते—all 15 ॥ १० ॥ missing in all

16 न च—missing in T and T M

17 प्रकार —missing in T and T M

18 कारित्वप्रकार ॥ ९ ॥ T and T M

19 स्पोऽप्याह—T and T M 20 शक्ति—T and T M

21 तद्विलापन—A, विलापन—missing in A₁

22 तत्स्थानि—T and T M 23 ॥ १० ॥ T and T M

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1 From पञ्चविध to पूर्वत —T and T M have पूर्णत्वमस्य माहेश्वरस्य चिद्रूपस्य पञ्चविधकृत्यकारित्वमपि

2 दृगादेरेव सरणि—T, दृगादे देवीसरण—T M प्र—missing in A

3 यथा—A and A₁ 4 सदा—T, A and A₁

4 च—missing in all

5 शुद्धेश्वराध्वानुसार—T and T M , शुद्धेतराध्वस्फारक्रमेण—A and A ,

6 स्वरूप—missing in T   7 स्वरूपाणि—in all

8 कृत्वा—added before सृष्ट्यादीनि in T and T M

9 चित्—missing in all   10 पञ्चविध—all

11 तथा हि—missing in T and T M

12 *For the portion from* तदेव *to* यथा *the following is found*—तदेव व्यवहारे प्रभुर्देहादिमाविशान्तिमेवान्तरत्वमिच्छया भासय (य—missing in T M), ति । (यद्बहिरिति in T M), श्रीमदीश्वरप्रत्यभिज्ञा (ना T M), दिशु उक्तरीत्या—T and T M

13 विभु —A and A ,

14 श्रीमदीश्वर—added in A and A ,

15 कारिकोक्तरीत्या—A and A ,

16 क *for* पद in T and T M

17 विरान्—T and T M , दिरान्—A and A ,

18 हि—added in A and A , before महेश्वरो

19 बहिर्मुख—T and T M   20 नीलादिमत्सनियतदेश—all

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1 यदावभासयति—T and T M   2 तथा—T and T M

3 नियते देश—A and A ,

4 सांशेन—T and T M , अस्य missing in T and T M , सदृता—T and T M from अन्यदेश to सद्दृत्ता, T has तथा तत्र स्थापयितृत्व , अनियतदेशकालाद्याभासांशेन—T M , अनियतकालाद्याभासांशे—A and A ,

5 नीलाद्याभासांशेन—T and T M , नीलाद्याभासांशोऽस्य—A and A ,

6 सद्दृत्व—T , सद्वृत्त्व T M *for* स्थापकता , स्थापका—A and A ,

7 भेदनाभासांशेन T and T M , भासांशोऽस्य—A and A ,

8 कारित्व—T

9 For प्रकाशैक्येन प्रकाशने अनुप्रवेशता, T has प्रकाशैकात्मना अनुप्रविश्य अवभासयति । T M has प्रकाशैकात्म्येन प्रकाशन अनुप्रवेशता ।

10 तथा—in T and T M

11 सदा—missing in T and T M, after भगवत—in A and A₁

12 भगवत is before पञ्चविधकृत्यकारित्व—in all

13 From मया to सदोहे, T and T M have त्रिविधतत्त्वमयात्मयत्व स्वच्छन्दे सग्रहे, नितत्व मया श्रीस्पन्दसदोहे—A and A₁

14 एव—T

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1 आत्मीय is before पञ्चविध etc —in all

2 माहेश्वर्यसार—T, महेश्वर्यक—A and A₁

3 उन—missing in A and A₁, त्येक—A and A₁

4 ये—missing in T and T M

5 सर्वेव—A and A₁ 6 तत—in all

7 From ते to मय, तत् स्वरूपयन्ति—T and T M, विकास—missing in A and A₁

8 अपि—added before जीवन्मुक्ता in T मुस्त्यात्ता A and A₁

9 त for तु—in T M 10 न—missing in T and T M

11 ते—missing in all 12 मित्रमित्र—in T and T M

13 मेय—missing in T and T M

14 पश्यन्ति ते—all 15 ॥ १० ॥ missing in all

16 न च—missing in T and T M

17 प्रकार missing in T and T M

18 कारित्वप्रकार ॥ ९ ॥ T and T M

19 स्पोऽप्याह—T and T M 20 शक्ति—T and T M

21 तद्विलापन—A विलापन—missing in A₁

22 तस्थानि—T and T M 23 ॥ १० ॥ T and T M

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1 From पञ्चविध to पूर्वत —T and T M have पूर्णन्वगरस्य माहेश्वरस्य चिद्रूपस्य पञ्चविधकृत्यकारित्वमपि

2 स्मार्देव स्मरणि—T, स्मादे देवीसरण—T M प्र—missing in A

3 यथा—A and A₁ 4 सदा—T, A and A₁

5 सृष्टि —all
6 पदे—missing in all
7 प्रकाशानिमेष —T and T M
8 किंचित्—all
9 तथाव—T M
10 स्थिति —all
11 देव्या and स्थाप्यते—missing in T and T M
12 कारपरापर—T and T M
13 महीयते—T
14 तदासहृति —added in T after सहियते
15 तथोक्त—A and A_1
16 नष्ट—missing in A and A_1
17 तद्वक्ति—T and T M, त्वद्रक्त—A_1
18 मेवाह—all
19 From एतत् to ह—missing in all

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2 पराक्रमेण—T and T M
3 अनु—missing in all
4 एव—missing in all
5 तवमी—in all
6 च—missing in all
7 विनैर—all
8 From न प्रकाशते to विना—missing in all

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1 सग्न—in T and T M स्वपरिज्ञान—in A and A_1

2 तस्याच्छादित—in all

3 From स्वस्मापि to स्तस्य—T and T M have स्वस्मास्य स्वस्य स्याविभिन्नजातिभि सचिभि व्यामोहितात् स्वान्तयास्य

4 भित्त—missing in A and A_1
5 भ्रम—in all
6 अ—missing in T and T M
7 For हेतुर—हेतु in T and T M
8 मील्नभावादि—in T and T M
9 अ—missing in T and T M
10 स्व—missing in T and T M
11 For लौकिर—T and T M have मौतिक

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1 कलितत्व for शङ्करीलितत्व in T and T M

2 श्री—*missing in all*

3 इति—*missing in all*

4 दिशात्मना —in T and T M

5 च—missing in all

6 अ—missing in T M

7 पूर्णाहन्तापरामर्शमयी—T and T M

8 रूप—missing in all

9 तु—in T and T M for तावत्.

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1 भूमिकायामाभासयति—T, A and A_1 भूमिकामाभासयति—T M

2 अ—missing in all

3 स्थूलधारणार्थ भासरूपा—T अस्थूलसाधारणार्थ भासरूपा—T M

4 उल्लासयन्ती—A and A_1

5 च—missing in T and T M

6 अ—missing in T and T M

7 सदा—A and A

8 मित—in all

9 च—missing in all

10 धीत—in T M

11 शक्तिव्यामोहिता—in T व्यामोहितो— in T M

12 दिक्मेव—T and T M

13 अवरात्मा—T M अवश—*missing in T*

14 मन्यन्ते—T and T M

15 जना —T and T M

16 का एव—T का हि—A and A_1 for देव्य

17 पशुपादशाया—A and A_1

18 विषय—in T and T M

19 सृष्टिस्थिती अभेदविषये च—missing in all

20 ससार—all

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1 अप्रथ—A and A_1

2 विकल्प—missing in T and T M

3 भेदे—missing in T

4 ससार—T and T M

5 न—for च in T 6 स्थिर्ति—T and T M

7 प्रथयन्त्य —T and T M , प्रकटयन्त A and A_1

8 निर्वाणादेव—T and T M निमग्नादेव—A and A_1

9 भट्टारिकाम्—T and T M

10 यन्त्य —T and A_1 , यन्त —A and T M

11 सर्वोत्तमोऽस्य विभव —T and T M

12 इत्येव to महेशता—missing in all

13 चिदानन्दलेशसारा—T and T M चिदानन्दवेशसारा—A and A_1

14 शुद्धामवि—*all*

15 ॥ १० ॥ तदपरि—*missing in* A and A_1 ज्ञाने स्वशक्तिव्यामोहितता मलास्त्वि ॥ ११ ॥ T and T M

16 *From* तत *to* मलास्त्वि—*missing in* T and T M

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1 शक्ति—missing in T and T M

2 वामत्वाच—all 3 वामेश्वराख्या—T

4 बहिश्चरणी (ण—A and A_1) भावे —T and T M

5 परि—missing in all

6 स्फुरति । अभेदेन (अभेद A and A_1) सर्वात्मकत्वे (त्रयात्मकत्वे—T M प्रधात्मक—A and A_1) पारमार्थिकस्वरूपेण स्फुरति । सर्वत्र (तो—A and A_1) अवच्छिन्नापि (या—A and A_1) (पशुभूमिकाया—missing in A and A_1)—all

7 वादविश्रुत—T and T M विश्रान्त—A and A_1

8 क—missing in T and T M 9 गोपिते—T M

10 चारित्व *all for* चरीत्व 11 स्व—*missing in* all

12 भेद —A and A_1 13 *क्रियाप्रधान*—T and T M

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1 From गोपित to प्रकाशते—missing in all

2 For च, चत्वास्ति—in T 3 प्रधानात्मक—all

4 भाति—in T

5 From सर्वतो to च—missing in T and T M

6 च—missing in A and A_1

7 गोपितमावर्तिम्यस्वरूपेण—missing in T and T M

8 व्यामोहिनी—T and T M, व्यापिना—A and A_1

9 च—in all for तु

10 For कर्तृत्वादिशक्त्यात्मक—T and T M have कर्तृत्वचिदात्मना। A and A_1 have शक्त्यात्मना

11 चारि—T and T M

12 Before अभेद T adds खेचरीत्वेन

Page 62

1 या—missing in all

2 या—missing in all

3 साङ्ग—in T and T M

4 अद्वय—missing in all

5 प्रसार—in T and T M

6 च—missing in all

7 न—missing in A and A_1

8 *From तथा च to इति—missing in all*

9 स्व—in T for निज

10 व्यामोहिता तादृशैव—T M

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1 स्वा—missing in all

2 स्फुरत्ता। असार—T and T M

3 कर्तृतैश्वर्यमोहिन्नैव समारित्वम्—T and T M

4 From शक्ति to समारित्व—missing in all

5 यथा—T and T M

6 तु—missing in T and T M

7 मायथोन्मद्—T and T M, मध्ययामोन्मद्—A and A_1

8 तुरीयदशाया तुरीयशक्ति—T, तुरीयशक्तिदशाया दशत्या—T M, स्या च—in A and A_1

9 तुर्यातीतदशाया च—missing in A and A_1, दशा—missing in T and T M

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1. सारी for घना—in all

2 तथा—T and T M

3 भवति—missing in all 4 त्रिविधा—all
5 प्राणादिभि —added after स्वशक्ति—in T and T M
6 हिता—in T and T M
7 चित्—T and T M चिद्गति—A and A_1
8 शक्ति—added before सङ्कोच in all
9 समार्युक्त —all 10 इत्युक्तम्—missing in all
11 इति—missing in T and T M
12 प्रतिपादितम्—T and T M 13 एव च—all
14 यथा—T and T M 15 व्यामोहो—T and T M
16 तथा—T and T M 17 अत्र—missing in T and T M
18 मायाशरीरपरमेश्वर—T and T M

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1 एवेत्याप्रायस्थित्या—in all 2 मङ्गलत्रयायमेव—T and T M
3 मनुष्यरूपच्छन्नोऽप्यास्ते महेश्वर —T and T M, मनुष्यरूपमास्थाय च्छन्न आस्ते महेश्वर —A and A_1

4 For the portion प्रत्यभिज्ञादीकाया to सिध्यन्ति the following is found श्रीमदीश्वरप्रत्यभिज्ञाया—यथा (missing in A and A_1) शरीरमेव ये (missing in A and A_1) षट्त्रिंशत्तत्त्वमय शिवरूप (रूपतया A and A_1) पश्यन्ति अर्चयन्ति च सिध्यन्ति घटादिकमपि तथा निश्चित्य (तथाभिनिविश्य—A and A_1) पश्यन्ति (अर्चयन्ति च—added in A and A_1) न चास्त्यन्न (नास्त्यन्न—A and A_1) विवाद all

5 ॥ ११ ॥ T and T M
6 उक्तार्थ प्रति दार्ढ्येन—T and T M उक्तार्थप्रातिपक्ष्येण—A and A_1
7 ॥ १२ ॥ T and T M

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1 From पूर्वसूत्र etc to व्याख्यायते—missing in T
2 व्याक्रियते—T M, A and A_1 3 पञ्चविध—in all
4 भाने added before सति—A and A_1
5 स्वतन्त्र—A and A_1 6 प्रागाख्यात—T and T M

7 सर्वोचर्नी—T and T M 8 मुरा—all
9 मुस्यात्मकमेण—T and T M भुमिकाक्रमेण—A and A_1
10 कल्मा—T M 11 स्वरूपत्वात्—T and T M

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1 सा for स्वा—in T and T M 2 परा—missing in all
3 भूमिकामा—all ॥ १२ ॥ T and T M
4 कि added before चित—A and A_1
5 जलाया—T and T M 6 मानाव—T and T M
7 चिद्वहि—T and T M 8 पदे—missing in A and A_1
9 चिन्मात्रया—T and T M 10 पुष्यति—T T M and A
11 ॥ १३ ॥ T and T M
12 From चितिरेव to असौ एव—missing in T and T M
13 मासन—A and A_1 14 एव—missing in A and A_1
15 पद—A and A_1
16 For माया to छन्नोऽपि—T and T M have मात्रया प्रवर्तते
17 स्वातन्त्र्ये—T and T M स्वतन्त्रा—A and A

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1 च्छन्नोऽस्मिरिव—T and T M
2 पीतादि—T and T M 3 पुष्यति—all
4 न before सार्वात्म्येन—T and T M
5 अस्त added after सत्कारात्मना—in T and T M तत्—in A and A_1
6 स्थापयति for स्थापयति—in all
7 सर्वप्रमातृस्वानुभवसिद्धम्—T and T M
8 यथोक्त—T and T M 9 इत्यादि—T and T M
10 स्तोत्रे—T and T M

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1 मास—in all 2 मान—T M
3 देव विश्वभव त्यम्—T नयम्—T M विश्वमवन्मयम्—A and A_1

4 इति—missing in A and A_1 5 ॥ १३ ॥ T and T M
6 तदा—added after समाप्य in T 7 क्रमेण—all
8 युक्तिमाह—T युक्तिमादिशति T M
9 सकरोति—A and A_1 10 ॥ १४ ॥ T and T M
11 From निरितरेव to करोति—missing in T and T M
12 देहप्राणाद्यभावनिमज्जने—A and A_1
13 श्रीस्पन्दशास्त्रे—added in A and A_1
14 सर्वतत्त्वशालिनि —added in A and A_1

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1 तदुन्मम—A and A_1 2 यथोक्तम्—all
3 स्वरूपमावेशम् —T and T M
4 कदाचिन्न एवेति—T and T M
5 उपादेय—T and T M
6 इय—missing in T and T M
7 यत —missing in T and T M
8 निमज्जन—missing in T and T M
9 इद—missing in T and T M
10 तस्या —T and T M 11 एव—T and T M
12 चिति स्वा—T and T M 13 स्वातन्त्र्यादेव—T and T M
14 देहाद्युत्तम्भनायैव—T and T M
15 भगवती after प्रकाशमाना—in T and T M भवति—A and A_1

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1 For तत् देहादपि—T and T M have देहादिषु
2 प्रकाशेन्—T and T M
3 अभिमान—missing in T and T M
4 निमज्जनाभ्याम कार्यं —T and T M
5 स च for न तु—in T and T M
6 तदा—missing in T A and A_1
7 प्रधानतो for प्रथमानता—in all

8 श्रीमदीश्वर—T and T M 9 वार —all

10 ॥ १४ ॥ T and T M 11 एव च—missing in all

12 देहप्राणादिष्वन्नभासमानेष्वपि—T and T M

13 ॥ १५ ॥ T and T M 14 साक्षात्का—T

15 देश—A and A_1

16 मति—added in all after तन्वे

17 कल्पित for दल्कल्पतया—T, कल्पितया—T M, दलकल्पतया—A and A_1

18 नीलादि—A and A_1, तु—missing in T and T M

19 आ—missing in T and T M

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1 तत्समा—T

2 या added in all after अविन्त्या 3 प्रधानैव—all

4 धन पुष्यति—added in all after जीवत

5 स्व for निज—in T

6 पाप for पाश—in T and T M

7 श्रीम्पन्द—all 8 यदि—T A and A_1

9 क्रीडत्वे—T 10 इति—missing in T M

11 ॥ १५ ॥ T and T M

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1 अथ—missing in all 2 इत्यन आह—T

3 ॥ १६ ॥ T and T M

4 चकस्य चिद्रूपानुपपत्ते —T and T M

5 मध्यमा—T and T M

6 गोपयित्वा—T and T M, गूहयिता—A

7 सवित्—missing in T and T M

8 रीत्या—T and T M

9 प्राणादिभितिभ्रम—T and T M, प्राणादिभूमि—A and A_1

10 बन्ध for बुद्धि—in T and T M

11 अति—all 12 नानणाडी—T and T M

13 सर्गि—missing in T and T M

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1 च—missing in all

2 For परस्पर्णमध्य all have परापरमध्याय

3 आ to वक्त्रपर्यन्त is changed thus ब्रह्मादिरन्ध्रपर्यन्त—in T, ब्रह्माद्यदा द्र—in T M अथ—missing in A and A_1 रन्ध्र for वक्त्र in A and A_1

4 शक्ति missing in all

5 मायाया ब्रह्म for मध्यम—in T and T M, मध्य—A and A_1

6 स्थिता—all 7 अत—T

8 शक्तीना—T and T M 9 च—missing in all

10 विश्रमात्—all

11 उन्मीलनशैव—T and T M, उन्मीलिमपैव—A and A_1

12 तु—missing in T and T M, अत—in A and A_1

13 निरुक्त for उक्त—T and T M, युक्त—A and A_1

14 तमन्वेव—T, तम—missing in T M, मनन्वे A and A_1

15 ब्रह्मभूता—T and T M

16 विश्रमति यदि वा—missing in T

17 मध्यमा—T मध्यब्रह्म—T M

18 ब्रह्मनाडीत्यनया—T 19 अन्तर्विशाखात—T and T M

20 भवेदिति—T and T M 21 चक्री—all

22 ॥ १७ ॥ missing in T

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1 मध्यमविकासे—T and T M 2 युक्तिमाह—missing in T

3 विकल्पक्षय—T and T M

4 From इति to नाद्य इह—missing in T

5 सा—in T M

6 भेदायन्त्र—T M यन्त्र—A and A_1

7 निगाल—A and A_1 निभालन—T M

8 ज्ञाय —T and T M

9 ॥ १८ ॥ missing in T and T M

10 From इह to उपाया —missing in T, for इह, T M has इहोपायभुवि

11 शक्ति—missing in T M A and A₁

12 प्रागुक्तदिश—T and T M

13 विध—missing in all

14 दत्तु—all

15 अभिप्राय —all

16 तु—missing in all

17 चित्तलय —is added before प्राणायाम in T M

18 यन्त्रेण नाडनेन—in T and T M, यन्त्र—missing in A and A₁

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1 हृदय—T and T M

2 चित्तवृत्ति—T चित्तवृत्त्युक्तिवृत्ति—T M चित्तवृत्तवृत्ति—A and A₁

3 क्रमेण—in all for अत्युत्सा

4 स्वस्तिवन्धक—T and T M स्वस्तीतिबन्धक—A and A

5 चित्तलय—T

6 अकिंचित्चिन्तकत्वेन—T अकिंचित्कर्तृत्वेन—T M किंचिच्चिन्तकत्वेन—A and A₁

7 परामर्शत्वेन—all

8 For the portion from देहाद to प्रमण the following is found—देहाद्युक्तपूर्वस्य चित्प्रमातृतानिष्पादनप्रवणोचिता—T and T M

9 तदेव—T and T M

10 तुर्याख्यातीतसमावेशदशा—T and T M

11 आविशयति—T and T M

12 भानेने—A and A₁

13 भवेत्—T and T M

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1 स्पन्दशास्त्रेऽपि—all

2 इति—missing in T and T M

3 विज्ञानभैरवोक्ते—T and T M स्तोत्रेऽपि—A and A₁

4 मानसे—T and T M
5 पारतन्त्र्योग्रे —T and T M
6 चाप्यते—T and T M 7 उपायमूर्धन्य—T and T M
8 च—added in T and T M after प्रत्यभिज्ञया
9 *From* शक्ति *to* कश्चिद्वीर *—missing in* T

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1 च—in T M for न 2 तथा—in A and A_1
3 यक—in T M
4 प्रतिपादित —added in T M after अस्माभि ।
5 From प्रमद्वात् to कश्चिद्वीर —missing in T M , A and A_1
6 मैश्वत—all 7 तदावृत—T and T M
8 मिच्छन्—all

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1 श्रुति —added in T after इति
2 प्रमृताद्यमपि—T and T M
3 शक्ति *for* वा*—in* T *and* T M
4 सकोचवती—T मार्गसकोचवती कर्ता—T M
5 भानसमये—T and T M , भासमये—A and A_1
6 हृत्पद्मदेशस्थ—T and T M 7 विवर्तनम्—T and T M
8 तपेद्वते—T and T M 9 दिते—T and T M
10 *निलक्ष्या—T and T M*
11 क्रम एव—T and T M , अ—missing in A and A_1
12 सर्वे—T and T M
13 स्फारेण for चक्रविम्फारणेन—all 14 लक्ष्य—T and T M
15 भैरव—all
16 प्र—missing in all *After* प्रसरणम् *the following is found*—
इत्यादि । एवमो हि वहिर्वृत्तिनिरुत्त तत्त्वमीक्षते ।
ध्यानध्वस्तु न पुन कर्मजालेन वध्यते ॥ १६ ॥ T and T M
17 From यथोक्त to समाधि on page 45—missing in T

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1 वेश्मन्—T M
2 तस्मिन् विश्वाकार एको विभाति—T M ,
तिष्ठन् विश्वाकार एको विभाति—A and A ₁
3 इति—missing in T M 4 महश्रीरञ्जितनाथ्युक्तम्—T M
5 अपि च—added in T M before शक्तेश्च
6 शक्ति—added in T M before सङ्कोच
7 विकासो—in T M 8 स्कन्दन—A and A ₁
9 प्राण—missing in T M
10 हृद्भेद—T M , भ्रूभेद—A and A ₁
11 कुण्डलीरंद्—T M
12 प्रसिद्धशान्ति etc—T M प्रसरद्विश्रान्ति etc—A and A ₁

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1 विपुवद्रूपाया—T M , विषरूपाया—A and A ₁
2 तदग्र after तन्मध्य—T M भूमि—missing in all
3 विज्ञानभगारके—missing in all 4 परा—T M
5 इति—missing in T M 6 विपुसस्थान—T M
7 अपि for इति—in T M 8 तस्मादर्थानुद्धाहभेद —T M
9 बाह्यो —missing in T M ग्राहभेदा A and A ₁
10 योगन for गतयो —all 11 मयो A and A ₁ for यो
12 ह्सेद —A and A ₁ भेद —T M

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1 करणानां विकारप्रयाणा मुमपूर्णाचारणेन—in T M for वकार etc
2 विक्षेपदेन—T M
3 कस्याम्तोध्रे—T M , श्रीकण्ठ्यास्तोरे—A and A ₁
4 यतन—T M 5 च्छदो—A and A ₁
6 विस्तृत—A and A ₁ for विधृत
7 स्वपरारितो—T M for तत्र दारिता
8 परमेशिता—T M परमेशत—A and A ₁

9 इति—missing in T M
10 शान्त—A and A_1
11 प्राणोन्मन—T M
12 विश्रान्त्यन्तरे—A and A_1

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1 यथोक्त विज्ञानभैरवे—missing in T M
2 द्वादशान्ते—T M for हृदाकाशे हृदयाकाशलीनाक्ष —A and A_1
3 सतत—T M , सुभग —A and A_1
4 इति तथा—missing in T M
5 प्रदक्षिण—T M
6 वैलक्षण्यात्मता भवेत—T. M , वैलक्षण्यादि वै भवेत्—A and A_1
7 From इति to सङ्गृहीता —missing in T M
8 तद्रुप—A and A_1

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1 स्पन्दे—*missing in* A *and* A_1
2 भैरवभट्टारके— T M , एव—*missing in* A *and* A_1
3 स्नतो—T M
4 स्वादान्—T M
5 सम—A *and* A_1
6 रुढि—*all*
7 एव—T M , एवमपि—A *and* A_1
8 पूर्णे—A *and* A_1
9 स्वानुभवादिक—T M
10 अनुस्मर्तव्यम्—*all*
11 मध्यमविकासोपाय —T M मध्यविकासोपाया —A *and* A_1

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1 च—missing in all
2 स्वस्थत्वादि—T M for समापत्यादि
3 पर्यायसमाधि —A and A_1
4 समाधिस्थस्य instead of तस्य—in T and T M
5 तत्वेन—A and A_1
6 संस्कारादुत्थितस्याने—all
7 चिदैकात्म्याविमर्शनात्—T and T M
8 ॥ १७ ॥
9 आस्वादित—T , समावेश —A and A_1
10 वरोऽप्युत्थानदशायामपि for वरो व्युत्थाने अपि—T and T M

11. जय for रस—in T and T. M.; ज—A and A₁.

12. सदानन्दपूर्णः—T and T. M.; सानन्दघूर्णमानः—A and A₁

13. घूर्णमानः—missing in T and T. M.

14. मनो—is added before भावराशिं—in T and T. M.

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1. स्वं—missing in T and T. M.

2. चिद्गगनलीयमानं—T and T. M.

3. समवलम्ब्य—T and T. M.

4. बहिर्मुखतां जन्तु is added before विदेश्यमेव—in T and T M

5. अपि—missing in T and T. M.

6. क्रममुद्रान्तस्स्वरूपायां—T and T. M.

7. बहिर्मुखः—missing in T and T. M.

8. मुद्रमावेशः—T and T M. 9. भावन—T and T M

10. ततादौ—missing in T and T. M.

11. तत्र—T and T. M.

12. From बाह्य to बलात् the following is found—बहि: स्वरूपानुप्रवेश —in T and T. M; बहुरूपानुप्रवेशः—A and A₁

13 स—missing in T and T M

14. क्रममुद्रया for क्रमं मुद्रयति—in all

15 स्वोदितं—T and T M

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1. तुरीयातीतशक्तिः for तुरीया चितिशक्तिः—in all

2. तथा for तया—in all. 3. अन्तः—all.

4. स्वरूपतया—all

5. इति—missing in T and T. M. 6 समाधिनिष्ठ—all

7. पराशक्तिस्फारसाधक —T and T. M.

8. परयोगी—A and A₁ 9 चिद्रूपो—T.

10. प्रवेशसमावेश —T.

11 For आभ्यन्तरात् चितिशक्तिस्वरूपात् च साक्षात्कृतात् आवेशवशात्—the following is found—आभ्यन्तरात्मनिमुक्तिस्वरूपत साक्षात्कृत—in all

12 स्वरूपेन्तानिमाल्ये—T and T M

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1 चिद्मात् प्रधानात्मसमावेश —T, चिद्मस्यात प्रधानात्मा समावेश —T M

2 इति—missing in T and T M 3 स्व—missing in all

4 द्रावणाच—all

5 स्वसत्ताया for तुरीयसत्तायां—in all 6 मुद्राणा—T and T M

7 मुद्रा for मुद्रात्मा—T and T M 8 त्वाच—all

9 तत्क्रमाभासस्त्वात् च—missing in T and T M

10 क्रम—T

11 इति—missing in T and T M

12 ॥ १७ ॥ T and T M

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1 इदानीमस्य—missing in all 2 तत —T and T M

3 मन्त्रात्मर for मन्त्रवीर्यात्मक—T and T M

4 महदादौ सविदेवता—T सदाशिवा निजम—T M

5 स्व—all

6 भवतीति शिवम्—missing in T M

7 ॥ १८ ॥ T and T M

8 तदा—added before नित्योदिते in all

9 चिदात्मेवमन्त्रा—T and T M

10 महत्मन्स्थित्रा—T and T M महत्मनशमिता—A and A₁

11 सर्वमन्त्राणा जीवभूता—all

12 अहमित्येतदानन्दमन्त्रात्—T and T M

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1 ऐक्यात् added after आवेशात्—A and A₁

2 निराशिवस्यतस्य—T M, वाग्नन्यादि समवत्तपर्यन्तस्य—T, वाग्न न्यादेश—T M, कम—missing in T M

3 कार्यो—added in T M after सृष्टिप्रलयौ

4 तत्कारियत् निज—missing in तत्कारियत—missing in all

5 For तदैश्वर्यस्य to भवति the following is found—तदीश्वरत्वप्राप्ति साधनं भवति। इत्यादि॥

इति श्रीपूर्णानन्दमुनिकृतभाष्यम् श्रीवाम्नत्रिपुरसुन्दरीदेवतार्पणमस्तु

6 From प्रकरणिनस्य to the end is missing in T

7 For the portion from परमयोगिन to उपसहार the following is found—परमयोगिस्य इत्यत्र इत्येतच्छिवसत्यो वेत्युक्तोपसहार—T M A and A

8 यत्—all

9 अन्तर्मुख विमर्शधुर्या—all

10 अहमिति—is added after सेवामपि in all

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1 मानसादिविशेषशरीरसदाशिवे तस्तेर—T M

2 मत्र श्रीमान् महेश्वर—missing in T M

3 पारमार्थिके—T M

4 भवति—T M

5 क्षान्तमयादेष—T M क्षान्तामायादेष—A and A

6 सारस्वेन सैव—in T M for मयन्वैनैव

7 जगदात्म—all

8 पादान् A and A

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1 पर—missing in T M

2 परिपूर्णत्वेन—T M

3 विमर्श—T M निर्मल—A and A,

4 अनुत्तराङ्कुर—T M

5 हकार—all

6 हकारत्य—all

7 परस्य प्रकृति—all

8 वेदतात्मा बिन्दु—T M

9 अनुत्तरस्य for अनुत्तर एव—A and A,

10 आत्माह—T M

11 अकृतर—missing in T M हन्तोऽह—A and A

12 यथोक्त—missing in T M

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1 भावेति for भावो हि—in T M

2 उक्तैव नव for उक्ता च सैव—T M 3 अन्यथा तु for सर्वापेक्षा—T M
4 स्वातन्त्र्यमाया—T M 5 चेत्—A and A₁
6 एवैत स्वाहन्ता—T M एव इव स्वाहन्ता—A and A₁
7 चैतत्स्थले स्थितैनैव—T M
8 तदर्थे—T M, तत्तदर्थे—A and A₁
9 कारा इति मन्त्रवीर्या (र्य A and A₁) for कारितात् महती वीर्यं—all
10 उक्त च—T M श्रीस्पन्दशास्त्रे—added in all
11 नैते शिवधर्मेण—T M, तेनैव ते शिवधर्मेण—A and A₁

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1 श्रीस्पन्दे—missing in all 2 भावना—T M
3 तत्र—T M 4 समावेशात्—all
5 तत्त्वता for तत्पदा—all 6 छम्भो—A and A₁
7 देहादिना—T M देहादिकानां—A and A₁
8 दी—missing in T M 9 शान्ते—A and A₁
10 अभ्यवसीयते—missing in A and A₁
11 तत्—T M 12 तत्रैव—T M
13 चिच्छक्तिमयी—T M

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1 भित्ति—missing in T M 2 तथा—missing in T M
3 तन्मायाशक्तिविभासिता—T M तस्यात्मना या शक्तिविभासिता—A and A₁
4 अवभासित—missing in all
5 स्वभावेच्छाशक्तिज्ञान for स्वभावेन भान्ती ज्ञान—T M
6 चिति शक्ति—T M 7 यथोक्त—missing in T M
8 सैषा—T M 9 न्द—all
10 चिद्रूपा—T M 11 स—missing in A and A₁

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1 हि added in T M after तथा. 2 धी—T M
3 इति—missing in all 4 सर्वासु दशासु—all

5 चिति शक्ति —T M 6 यदिदमनुप्रवेशात्—T M

7 From तदनुप्रवेश to तदावेशात्—missing in T M

8 तत्तत्सर्वसंहारादौ—T M तत्तत्संहारात्—A and A₁

9 सर्वं—missing in T M

10 The following is added in T M —

संहारादिकार्यं जनयन् चिद्देवताचक्रमात्मीयान्तःकरणबहिष्करणादिपदातिथि स्या ध्शिशिमर्गस्पन्दप्रभावाहिते तदात्मनोरविनाशिन्यौ बिन्दुशिवशक्तिमयौ तदात्मकस्वर्ग सतोदेवश्च। तयोः शिवशक्त्योः स्वस्वभावताशिवस्तद्वत् वामा ज्येष्ठा तथैव रौद्री स्यात्। एता एवानुत्तरमिच्छोन्मेषे च समस्त स्या उद्रेकशक्त्यंशा इच्छा ज्ञानक्रियाशक्त्यंशा दीर्घास्ता एवानन्दसत्ता चेति। अस्वरवपुरादिशिव पर प्रमाता स्वसंविदुन्मेषात्। इच्छाविविदिपुमर्थानीशानया तदनुवेत्तिभिनत्ति। इच्छावेशानन्तरमपि प्राणीशयो व्यक्तिमयी परा इत्येकेनोद्भवा वर्णा। इच्छानुत्तरयोगाद्विहिताशक्ति स्वरसम्भूति एवमानुत्तरयो रङ्गादैकारसंभवो भवति। उन्मेषानुत्तर ओङ्कारजन्मनिर्गतम्। ओङ्कारानुत्तरयो रङ्गात् शक्तित्रिशूलनिष्पत्ति। वेदनरूपो बिन्दु शिवशक्तिजितयमामास्यएमसतु। वेदनवेद्यविभाग स्वरूपस्फारात् रविशशिकिरणवशात् त्रिविधैव त्रिकमन्ति सतत तिथय। तन्मयसर्ग स्पन्दादुन्मिषितास्ते सदात्मका। सर्गेण कादिवर्णैरपि षट्त्रिंशद्भिरात्मनोऽप्यथवै। इथ जगदाश्रुते शिवात्मकत्वा वा शक्तिर्न शिवेन विना शिवोऽपि न तया विनास्ति तद्वदिद विश्व वागर्थमय भवति। अन्वयवपश्यान्त्यात्मना पश्यन्त्या मानमध्यमया मन्त्रवर्णात्मकया वैखरी जाता।

वन्दे तेजसि तेजांसि तमस्यपि तमांसि च। तेजास्येव तमास्येव वन्दे ज्योतिरनुत्तरम्। ज्योतिर्नयत्यनुत्तरमखिल तमावर्णा शिव एव बृहद्भानु। स्वाभाविकी स्फुरत्ता विमर्शनपरस्य विद्यते शक्ति। सैव चराचरमखिल जनयति जगदेतदपि संहरति। तस्य निरुपाधिनिखिलान्तस्य नित्यनूतनस्य रासारम्भप्रसरणातिरेकैव भवति। सेय सर्वेश्वस्याव परापरा विमर्शरूपिणी शक्ति। स्वस्वातन्त्र्योत्थस्पन्दादेनाभ्यनेकधा वितता। प्रथम पश्यन्त्यादिप्रकारभेदप्रपञ्चिताकारा। त्रिश्रोतीर्णा नाडी नादमयी सैव मातृका जाता। अखिलमनाहतमूर्ति उत्तीर्णस्वरूपिणी तानि काशयति नानानादप्रपञ्चरूपेण मातृकादेवी। निरभागार्हविभागा व्यासलमानैरहरूपिणी भवति। एकाप्यनेकधा भूता मता परैव पश्यन्ती। पश्यन्ती कर्माणि स्वात्मनि चरणाना रावणिमपि यदुत्तीर्णा। तेनैव पश्यन्तीत्युत्तीर्णेत्युदीर्यते माता। पश्यन्त्या परमाया स्थानयनादसामाधा। तस्य रामश्लिष्टेण सामरस्य च तत्त्वतो भिन्नम्। एकस्वरूपा पराक्षमातृपरमार्था। तस्यानाहतस्य नादमयी मध्यमा

भवन्माता। स्थानादिभिरहतत्वात् बुद्धिव्यापारमात्रबोध्यत्वात्। मानानाहतनामा सूक्ष्म कृत्यादिना नादनवकमयी। सूक्ष्मस्थूलक्रमाभिरिवेषारिता। तथैवमध्यविरेरे चराचर गता रीति। *वर्णविवरेकगम्य स्वार्थे यदि वैखरी जाता। पञ्चमविन्द्वन्तगता माता। निखिलमपि* जगत्स्रष्टु प्रवृत्ता प्रथम शिवतत्वमुच्यते तज्ञै। स्वेच्छाशक्त्युद्गीर्ण जगदात्माहन्तया समाच्छाद्य। तिष्ठन् स एव निखिलानुग्रहनिरत सदाशिवोऽभिमत। विश्वादीन् परित पश्यनिदन्तया ईश्वरो जात। सा भवति शुद्धविद्या इदन्ताहन्तयोरभेदमति। माया-भेदबुद्धि निजांशभूतेषु निखिलभूतेषु। *नियमिङ्कुशभेद वेद। स तथा परिमितमूर्ति* सङ्कुचितसमस्तशक्तिरेष पुमान्। रविरिव सन्ध्यारक्त सहृतरश्मिस्स्वभावमवोच्य। सपूर्णकर्तृताया बह्वयत्तस्य सकोचात् सङ्कुचिता कलादिरूपेण स्वयन्त्येनम्। य सर्व कर्तृता सा सङ्कुचिता कतिपयार्थमात्रपरा किचित्कर्तारममु कल्पयति। सर्वज्ञताशक्ति परि-मितानुरल्पवेद्यमात्रपरा। सर्वज्ञताशक्ति परिमितनुरल्पवेद्यमात्रपरा। उत्पादयति ज्ञान विद्येति निगद्यते बुधैराद्यै। नित्यपरिपूर्णशक्ति तृप्तिशक्तिस्तस्येति भोगेषु रञ्जयन्ती सततमयागतत्वत याता। या नियता स्वशक्ति निकुलनिधनोदयप्रधानेन नियतपरि छेदकरी *कल्पा साकाररूपिणी स्वनम्रशक्तिसकोचशालिनी। सैव कृत्याकृत्येष्वन्दा नियतममु नियम* नादभूनियति। इच्छा विगणवचश्चात्किनान्यसकुचदात्मनत्वादिमामरस्य रूपिणी तु सती। बुद्ध्यादिसामरस्यरूपादिचितात्मिका प्रकृति। इच्छास्वरनोल्याहङ्कृतिराशीदह प्रतीतिकरी। ज्ञानस्य सत्त्व बोधस्य कारण बुद्धि। तस्य क्रियातमोमयमूर्ति मनसो विकल्पकरी। वागादिपञ्चभेदे स एव सङ्कुचितविग्रहो देव। ज्ञानक्रियात्मरागप्राधान्यात् द्विविधविषयक-रागात्मनातिभूतेश। गगनमनिलश्चतेन सलिल भूमिश्च पञ्चभूतानि। श्रोत्रादिकरणवेद्या शब्दाद्यास्तानि वेदनान्येषाम्। वचनकरवागुरूपाणि स्यान् करणभूतमावेदन त्रितयापादक त्रिक करणम्। *गन्धवती भूमि स्यादाप सिद्धिकरद्रवात्तज उष्णस्पर्शविशिष्ट सस्पर्शो* वायुरम्बर शब्दे। मायान्तमात्मत्व वर्णितु पर्व तुरीयतत्व ममहि। सैषा च तुर्या विज्ञेया तेषा परादिभेदप्रपञ्चभेदवती—T M

कार्य निजसविद्वता चक्रादिसवायान्त करण—A and A₁

11 From कारि to पुञ्ज—missing in T M, From कारि to अमायी यान्त—missing in A and A₁, बहिष्करमरीचिपुञ्ज—A and A₁

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1 प्राप्ति added after ईश्वरता—T M

2 परमभैरवताप्राप्ति—T M

3 इति added after योगिन --T M

4 For यथोक्त T M has श्रीप्रत्यभिज्ञाया श्रीस्पन्दशास्त्रेऽपि ; यदुक्त श्री-स्पन्देऽपि--A and A,

5 नान्य--T M
6 स्योदयौ--T M

7 मोक्तृतापत्ति--T M
8 इति--missing in T M

9 हि for एवं इति--T M

10 कर्तृतारोपयेत् सर्व--T M, एवमारोपयन् सर्व--A and A,

11 चित्--missing in T M, यत् for चित्-- in A and A,

12 भूमिरूपै --in T M

13 उन्मेषात्मा--missing in T M एषा for उन्मेषात्मा--in A and A,

14 व्याख्याता--T M

15 तथा सति अनेन--T M, तदान्येनान्तेन--A and A,

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1 सष्ट--T M
2 अतिक्रान्ता--T M

3 विज्ञातव्य--T M
4 सु for न in A and A,

5 प्रकृति added in T M after यथा, विकृत for विरणकृत in T M

6 For एवं सूक्ष्मे स्थूले--T M has एवकर्तृसूक्ष्मस्थूले, A and A, have एवं सूक्ष्मस्थले

7 For शरीरे वा इति, T M. has चराचरे चेति

8 इक्त--T M

9 सविद्देवताचक्रजपो वामिन्नयत्नगौ-- T M

10 इति--missing in T M

11 For यत् एतावत् उक्तप्रकरण--T M has यथा मदुक्तप्रकरण। यत एतावत् उक्त प्रकरण--A and A,

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1 शिव प्राप्य सर्व added before शिवप्राप्ति etc in A and A,

2 मिदन्त--T M
3 प्रतिपत्तव्या--T M

4 शिवोऽस्मेव--T M

5 विगद्वशात प्रसं/समासम्प्रमाते का --T M

6 वि for न—in T M

7 मध्ये सौध

8 सुधाब्धिवरस्य महत्तत्त्वेन पिण्डोपम—T M

9 पश्येदुपमानभूतकथित —T M , पश्येदुपदेशवदनुकथितात्—A and A,

10 स एव शिव —missing in A and A,

11 युक्त—T M 12 योगाभ्यासात्—T M

13 तीक्ष्णा —T M

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1 एवोपदेश —T M

2 इति श्रीपूर्णानन्दमुनिकृत ईश्वरप्रत्यभिज्ञासूत्रव्याख्यान संपूर्णम् । पत्रम॰ धारण—आ ८५-१९०१—T M , इति क्षेमराजकृतिरीश्वरप्रत्यभिज्ञा—A and A,

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